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\$1 A VOLUME.

POLYHYMNIA.

The poet, the speaker, he expands with joy;
The palpitating angel in his flesh
Thrills inly with consenting fellowship
To those innumerable spirits who sun themselves,
Outside of time—*Elizabeth Barrett Browning*

Thoughts.

"Yet let us ponder boldly; 'tis a base
Abandonment of reason to resign
Our right of thought—our last and only place
Of refuge. This at least shall still be mine."
Childe Harold, IV., 138.

Dread Power! that dwell'st unseen among us—vast
And shadow-like!—O, who thy mysteries
Shall fathom? Who e'er question thy decrees,
Revealed impartially, from first to last?
The Ocean, Desert, Crag, and caverned Rock,
The cloud that bringeth Spring's refreshing shower,
The wandering Wind that creeps from flower to flower,
The Summer's halcyon calm! the Earthquake's shock,—
All that we feel or know, thy might attest;
And life proclaims, in every quickening sense,
Thy Wisdom, Goodness, and Omnipotence!
Should craven doubt assail the human breast,
To mar its peace or mix with base alloy
Its golden tribute of Love, Gratitude and joy?

The World!—the beautiful bright World—is ours!
Islands and continents—rivers, lakes and seas!
Bountiful gift! We make our miseries;
The path is strewn for all with varied flowers:
The humblest hath his bliss—the veriest wretch
His hidden hope—at least it is his will
To cling to some strange fascination still.
The future lies beyond the mental stretch,
Unknown and peopled with vague fears by those
Whose hearts resemble Pagan temples, where
Grim idols, Superstition and Despair,
Are shrined and worshipped amid mortal throes.
To Reason let this simple text go home—
The Present once was dark, even as the life to come!

Yet from the rayless void, as from the urn
Of night is poured the sweetness of the morn,
A world of Beauty, Life, and Light was born!
Why need we shudder at another turn?
Why in base fear for endless woe prepare?
Were all the blessings of Creation given
To mock us with an idle dream of Heaven?
From which we may awake but to Despair?
No! let these tokens of a tender care,
Like as a father's, in the human mind
A fitting and a filial answer find.
Man's lot will never be too hard to bear,
To doubt were worse than death—to question crime—
Our duty is to trust, even to the end of time.

Enough! We live and have a blessed being,
A treasury of love that doth abound—
Hope in our bosoms, Beauty all around,
And all things else in harmony agreeing.
What would'st thou more? Presumption's hand alone
Would lift the Isiac-veil of future doom,
And pry into the impenetrable gloom
That darkles dim with Destinies unknown
To crafty Priest or proud Philosopher.
Where Reason stops, stand firm and without fear,
Trusting the rest to Him who placed thee here
In love to dwell. Herein thou canst not err;
Act well thy part—they only worship well
Who walk with Truth thro' life and in strict Justice dwell.

Behold the man who died on Calvary!
The victim of the ruthless Hierarchy,
Who trembled at the voice of Truth to see
The vast foundations of his kingdom dark
Rocked to their base! God-like indeed was he,
Though but a man, and sent as such to prove
How far the fearless mind may tower above
Earth's frailties, in the might and majesty
Of Virtue. In his life and death behold
That moral beauty falsely deemed ideal
Matured to full perfection and made real.
Yet now, alas! his memory is sold
By hirelings, as the Master was of old;
His love by base Iscariots bartered still for gold.

The scoff, the scourge, the mocking crown of thorns!
The grief, not for his own but others' woes!
The felon death, with all its crucial throes,
He suffered, that the world might cease to mourn;
Time proves how vainly! Should he come again,
A keener wound must pierce his bleeding side,
To find no more the Faith for which he died,
But in its place strange doctrines taught by men,
Divine in nothing else beside the name;
His temples desecrate, his peaceful word,
His gentle mission mocked and put to shame;
His love profaned and turned into a sword
Of God and Gideon, slander-edged, to slay
A brother, if he own not sacerdotal sway.
W. M. R.
New York, 1870.

MODERN SPIRITUALISM.

Address of H. D. Fitzgerald, Esq. on the 22nd Anniversary of the Advent of Modern Spiritualism.

We find in the *Buffalo Courier* of April 6th the following able address, the pertinency and excellency of which will be readily acknowledged by all who may peruse it. It is a straight forward, manly expression of honest conviction, and a broad and scholarly presentation of the all-embracing principles of Modern Spiritualism, its past brief history of twenty-three years and its present condition:

Address.

LADIES AND GENTLEMEN:

We have met together to celebrate, in a suitable manner, the twenty-second anniversary of the advent of modern Spiritualism—an occasion of slight importance to many of our friends, but of deep significance to us. Twenty-two years ago to-day commenced a series of phenomena which have excited a powerful influence throughout the civilized world, and completely revolutionized the ideas of many on the most important subjects which the mind can contemplate. Similar phenomena had occurred before at irregular intervals, only to excite the fears of the superstitious, or to be misconstrued by the masses, who failed to recognize their true import.

The first manifestations of the phenomena of modern Spiritualism, occurred at the house of an obscure family at Hydesville in this State, some time before their nature was discovered, and on the 31st day of March, 1848, the invisible power that produced them pronounced itself a conscious spirit. The publication of such strange occurrences of course attracted considerable attention. Many, after a candid investigation, pronounced them genuine, and inexplicable on any other hypothesis, than that they were produced by the spirits of human beings; while others, of a skeptical nature endeavored to prove them to be the result of trickery and deception. Phenomena of a similar character, and some of a more startling nature, occurred soon after in different parts of the country, and since that time they have increased in number, variety and degree, until we have had the many phases recognized to-day by thousands of intelligent people. Occasionally we have heard of their being "exposed" at one place, but directly they occur at another; and attempts to suppress them have been as futile as efforts to dam the current of a mighty river. Some regard them as delusions, others as the work of the theological Devil, and many have as yet formed no opinion. This is not the place nor the occasion to speculate as to their truth or falsity, or endeavor by argument to convince our skeptical friends. We, with thousands of others, from the nature of our experiences, believe in the truth of these things, and like honest men and women who are not ashamed of their belief, we are gathered here this

afternoon to celebrate the advent of their inception. Like all new theories, modern Spiritualism has had to struggle against a terrible opposition, but the number of its adherents has steadily increased, and each year we can measure its rapid growth. Though its fundamental principles are as old as time, as a distinctive system of philosophy and religion it is comparatively new. Less than a quarter of a century has elapsed since its advent, but in that short space of time it has accomplished a wonderful work; and should its influence increase in the future in the same ratio that it has in the past, we can hardly conceive of the gigantic proportions it will assume a few years hence. But, say many, "Supposing Spiritualism is true, what good is it doing in the world?" and although such a question seems indicative of superficial reasoning—as men should revere the truth for its own sake, knowing that it is the only beacon that can guide aright the human soul—we will for a few moments answer their inquiry. When we undertake to consider the *cui bono* of so-called Spiritualism, we are on a most deep, profound, and almost inexhaustible subject, and I have never yet seen the man or woman who could do it justice; but let us examine it in some of its aspects.

The great struggling masses of humanity are ever working to attain one common purpose, and that the advancement of their happiness; for that end do they undertake all of their labors, from the simplest to the most arduous; it is that desire which stimulates them to exertion, and gives rise to their ceaseless activity; but in the midst of happiness, when they have attained the things of earth calculated to afford them pleasure, they are perplexed by dark clouds which hang over the future, and as the days and years of life speed by, they realize that they are being swiftly brought into the presence of the king of terrors, Death. Their faith may be great in the different systems of religion, but there are grave doubts on the subject, which their teachers cannot satisfactorily remove. There is in every soul a desire for continual life and existence, and a horror of "falling into naught," and I believe no thinking man or woman lives who has not, at some time, seriously contemplated this question of death, and felt a desire to shrink, if possible, from what seemed a common destiny. The time has gone by for taking these things on faith alone, and consoling ourselves with a belief that we are to live after death, and that our friends whose bodies have been laid away in the bosom of mother earth are not forever lost to us. This is a thinking, reasoning age; men want something that is tangible and will definitely settle the question beyond the possibility of a doubt; and these manifestations of spirit power have come in response to the universal demand for light on this all-absorbing topic, at the time when they were peculiarly adapted to the world, and when the world was ready for their advent. Millions have had their gravest doubts effectually dispelled by modern Spiritualism, and many who do not profess a belief in this system, may thank it for the influence it has exerted, during the past few years, in diffusing throughout society a sentiment or almost universally accepted belief on the subject of immortality, that has robbed the grim monster of many of his terrors, and given to those who are not so fortunate as to possess knowledge, at least a greater, more beautiful, and more consoling faith on this subject.

And does a knowledge that the human soul shall survive the ordeal of physical dissolution, and, passing through the dark flood, enter a land of light and beauty on the other shore, tend to increase our happiness? You who have heads that can think, and hearts that can feel, answer!

(Concluded on Pages 120 and 121.)

Sectarian Prejudices.

BY GEO. WILLIS COOK.

A recent newspaper letter from Paris speaks of "Madame Audouard" as lecturing in that city on America, the American people, and the 'one hundred and forty-seven sects into which they are divided.'

Undoubtedly the French woman has got the right number; I will leave that to those who are more interested in sectarian matters. But it has occurred to me that all of these one hundred and forty-seven sects, in building up their own petty notions of religion and theology; in holding as each does that they alone are right, and, consequently, that all the others must be wrong; in assuming that their particular creed contains all that is true and right, and nothing but these; in drawing the sectarian lines as sharply as possible, thus excluding those who may honestly differ in some small degree; in the grasping policy that attempts to get into, and to keep in "our church" all it can; in the bitter prejudices that thus unavoidably grow up, and which hinder the operation of the good and brotherly spirit that might else exist, the good of humanity is lost sight of, and the teachings of the "good Jesus" forgotten. Grand and costly churches, and thin, meagre congregations, tell the truth. The crowd does not go to church. It has no interest in church matters; finding nothing there but dry husks to gratify its longings and its aspirations, it turns aside. The churches lament at this; would they could see the remedy.

We stand in need of a new church. This, the Church of Humanity. We have had sectarian prejudices long enough. The world has grown sick of them. It seeks now for the One Church in which all shall be included. Not forms, creeds and ceremonies do we need, but such a vital, growing faith in all that is good and true, and beautiful, that all our living shall become worthy and pure. It will marry all our interests, the interests of the human race, into one indissoluble bond. We wait for it—the Church of humanity—and behold it comes down out of heaven unto us.

One hundred and forty-seven sects! But see what a small proportion of the American people belong to churches. May be they fight among themselves too much to mind the poor sinners on the outside.

What if there were fewer churches and more religion? Could we not well spare the one for the sake of the other? Religion is scarce enough, indeed! Not confined to churches, but broad, Catholic, universal, is the faith we need.

One hundred and forty-seven sects! What whitening up of the truth of God. It must be true, though so much sub-divided; and yet all and every one are right. To be pitied, I suppose, are we who cannot think so.

Which to choose. That is the question. A tough one it seems to me, and not easily solved. Such nice faculty of hair-splitting! The world has not before seen its equal. A marvel of nice distinctions, which may not be readily perceived. Only the learned doctors of theology can perceive this. As for the rest, it matters not. They belong to "our church" because their fathers, grandmothers, or somebody else, happened to belong to it.

But the great unchurched; what of them? The men of thought, the readers of the best books; they of the deepest heart and soul experiences, and who belong not to the churches; what of them? Who shall answer? Closer than any others to the great throbbing heart of Humanity, they can never be far away from the Eternal. By and by they will be the true workers in the great church of Humanity, its fitting and ever to be crowned disciples. Let them abide by the faith that is in them. Let them cling closer to the loving heart of Nature. Following the intentions of their souls they can never be very far from the truth. Purer their lives, sweeter the communion of their souls, they can afford to wait. Truth is theirs; and it wins. The truth grows, and men become better in spite of all. Sectarian prejudice is losing its hold upon the

churches, and they slowly drift towards faith in eternal Humanity. By and by they will find this. When they come to look upon themselves as a part of the great body of Humanity, to whom have been given a portion of the divine oracles, and only a portion; and see that the whole truth can only be found when all are included, the sectarian element will be lost, while the universal, that which is grounded in the everlasting hearts of men, will remain.

When we see this narrow, bigoted, sectarian prejudice evincing itself, we may almost despair of such a result. When we see that

"The Protestant Church has divided and subdivided upon small points of doctrine, until it is about as difficult for the enquirer to decide between the comparative merits of the different sects, as it is to decide between the relative excellence of as many different mowers or sewing machines,"

We may almost despair of such a result being brought about. But the instincts of the race are ever true to the great ends of Humanity. We ever grow towards perfect conditions in all our varied relations. That the universal, absolute religion will by and by be found, there can be no doubt. We tend towards this by every day's religious experience. More and more do all sects see the need of a universal faith. They will soon surrender prejudices for this result. Then shall man look up with loving heart to the All Father and All Mother, hold sweet communion with the angel dwellers in the Spirit Land, and find all life holy and sublime.

Hasten the day when this shall be. I see already the signs showing that it is not far in the future. The following, clipped from a sectarian journal, is one of them:

"Suppose we should cease to regard ourselves as a peculiar people—holding in trust the divine oracles—fast anchored to a perfect system of truth! Suppose we should acknowledge ourselves as one small division of the great humanitarian host, forever seeking, forever finding, yet never exhausting, the fountain of divine truth! When we come into this frame of mind we shall find people listening with more willing ears. They will not be repelled by an egotism that arrogates to itself all truth, or put on the defensive by an eagerness too apparent to make proselytes. The man who speaks will be sure of an audience, because he will speak for the whole instead of a part. He will be respectfully heard because he will respect all others."

Yes! let us remember that the Heavenly Manna comes to us only by every day's gathering. Thus only is it fresh, and sweet, and healthy. The musty dogmas of the ages cannot give religious life, young, strong and vigorous. The inspiration of to-day may alone do this.

Why should we be Spiritualists, Universalists, or Unitarians, distinctively? Rather let us be members of "the great humanitarian host." We may then have the joy of forever finding, yet never exhausting, the fountain of divine truth. It will then flow perpetually for us.

Jefferson, Wisconsin.

BLADENSBURG AND THE COLORED MAN.—Reports from Bladensburg clearly evince the Want of a little reconstruction in that quarter. The inhabitants of that ancient burg are so intensely anti-loyal that they order colored people out of their churches and stop the services until the life-giving zephyrs in their vicinity are no longer rendered polluted by the presence of the obnoxious person of color. Such a thing actually occurred in the Methodist Church at Hyattsville on Sunday last in the case of a colored lady who presented herself for worship before the white man's God. We understand from good authority that these Marylanders intend passing a law to prevent 'niggers' from drinking Spa water from their famed spring.

Another Indian war is expected. Such a war can ever be had on the shortest notice, the supply being inexhaustible, though the demand has been brisk for two hundred and sixty years. So long as there shall be an Indian tribe worth exterminating, (i. e. possessed of land worth "acquiring,") there'll be no want of Indian wars.

PHENOMENAL.

How abundantly do spiritual beings display the power which belongs to them. Like ever flowing water, they seem to be over the heads and on the right and left of their worshipers.—*Chinese Analects.*

He who would philosophize in due form, must dissect nature, not abstract her, as they are obliged to do who will not dissect her.—*Lord Bacon.*

He who, outside of pure mathematics, pronounces the word, impossible, lacks prudence.—*Arago.*

I am unable to define what is metaphysical in physical science. . . . A theory may be perfection as far as it goes, but a consideration going beyond it is not for that reason to be shut out. We might as well accept our own limited horizon as the limits of the world.—*Prof. Faraday.*

Whenever a fact comes to me, I am ready and willing to receive it.—*William Denton.*

A LETTER FROM EMMA HARDINGE.

ASTOUNDING PHYSICAL DEMONSTRATIONS—SPIRIT VOICES—PIANO FORTE PLAYING, SINGING &c., &c., THROUGH MR. H. F. EMERSON, OF LOWELL, MASS.

Editors of the American Spiritualist:

GENTLEMEN—

In compliance with the wish of a number of friends, I beg to offer you a brief account of a very remarkable *seance* which was recently held at the house of L. E. Waterman, Esq., Tremont street, Boston, in which the medium was Mr. H. Emerson, of Lowell, Mass.

This young gentleman has been developed as a medium, for physical manifestations, during the last twelve-month, and it is in view of the forcible and varied character of his gifts that he has been induced to devote them publicly to the service of investigators.

On the night of April 21st, about thirty persons, guests of Mr. and Mrs. Waterman, assembled, by invitation, to meet Mr. Emerson. The company consisted with but two exceptions, of old, tried Spiritualists, many of whom were themselves powerful mediums, and all, as every experienced observer of spiritualism is aware, far more capable and in some respects more prone to detect imposture than any inexperienced tyro. The *seance* was held in a spacious drawing-room, the bow windows and glass doors of which were somewhat imperfectly darkened by the hastily improvised arrangements of the occasion.

By the medium's desire a committee, consisting of Thos. R. Hazard, Esq., of Rhode Island, and a gentleman from Newton, an entire sceptic, and wholly unacquainted with spiritual phenomena, were selected by vote, to tie and securely fasten him to his chair. Mr. G., the sceptical stranger, not only performed his part of the rope tying with all the care of an experienced seaman, but repeatedly examined the knots during the evolutions of the *seance*, and pronounced them secure beyond the capacity of the medium to tamper with, and at each fresh examination in precisely the same condition in which his own hands or those of the spirits had fastened them. In addition to the ropes the committee attached a fine thread to the medium's thumbs, of so fragile a nature that the least movement on his part must have broken it; this too remained during the whole performance untouched.

The manifestations consisted at first of the usual amount of noise, manipulation of musical instruments, violent ringing of bells, and the disposal of flowers, bells, and a glass of water, &c., about the person of the medium and others, whilst securely fastened.

The specialties which distinguished Mr. Emerson's manifestations, however, from most of the other mediums, of a physical character, are the production of really fine piano-forte playing, and vocalization by different spirits in pure and delightful tones of melody. During the *seance* I am describing, the piano-forte was very artistically played, the performer modulating through several keys in the thick darkness with all the skill which an accomplished musician could display in the light.

Then followed an air charmingly executed by a high soprano voice, the melody being repeated by a fine baritone, and the two blending artistically with the accompaniment of the piano-forte and the rhythmical chiming of the bells.

Several other interesting musical performances were given, such as the execution of airs modulated on the harmonica; a capital imitation of a post-horn by a voice accompanied on the piano-forte, and divers other musical feats, difficult enough of execution to two or three musicians, with a corresponding number of hands, in total darkness, but wholly impossible to a single individual with but one pair of hands, and those bound up with an amount of ropes and knots that made the least exercise on his part entirely out of the question.

Several of the company were invited to take seats near the medium and support the instruments upon their laps, heads, shoulders, &c., whilst the spirits played upon them; in addition to this they were carressed by numerous hands patting their faces and heads placing flowers in their hair, and otherwise manifesting their affection and physical attributes. During the performance of these wonderful demonstrations Mr. Emerson's coat was removed and iron rings placed upon his arms whilst stringently held and bound hand and foot, in fact all the usual feats witnessed in presence of this class of mediums were executed in the most striking manner, whilst the unusual and delightful addition of spirit voices, exquisite singing, fine playing, and a long characteristic discourse from a venerable old spirit, once an able Methodist exhorter, presented an array of preternatural wonders equally astounding and rare. I must add that Mrs. Conant, the celebrated medium of the Banner of Light circles, being present, recognized one of the female singers as an intimate friend of her own, a lady who whilst an inhabitant of mortal form had been accustomed to sing the air she again performed as a spirit, on Thursday night, and who had promised Mrs. Conant before the seance that she would accompany her, and if possible execute that air as a token of her presence.

Mr. Emerson is quite a young man, uneducated and inexperienced in the *modus operandi* of spiritual circles. About a year ago he worked near Lowell as a mechanic, but in consequence of the violent physical demonstrations which occurred amongst the machinery with which he was employed, he was dismissed by the enlightened Christians, who witnessed the signs given in his presence, and was thus compelled to adopt his mediumship as a profession.

Mr. Emerson is candid, sincere and seems perfectly willing to afford the greatest sceptics every advantage he can desire or require. It would have been impossible to witness such a seance as I have attempted to describe without being thoroughly impressed with the young man's honest candor and truthfulness. As to the manifestations, although in compliance with the desire of your Eastern Associate and representative, with others who were present, I have undertaken to write down a history of the weird performance that took place, the rapidity, force and beauty that invested the whole scene baffles the power of description, and must be witnessed to be either understood or appreciated.

The committee reported in the highest terms of commendation on the *super mundane* character of the demonstration. The oldest spiritualists in the party bore cheerful witness to the transcendent excellence of the phenomena, and desire to unite with myself in cordially recommending Mr. Emerson to the confidence and attention of all persons who seek to investigate one of the most marvellous proofs of spirit agency that has yet been offered to the world.

I am, gentlemen,
faithfully yours,

EMMA HARDINGE.

Boston, April, 1870.

It is mentioned that the Theatre of Pompeii has been reopened, after an interval of eighteen hundred years. This is almost literally the fact, as the theatre closed A. D. 79, with a magnificent display of fireworks, never since surpassed. It was shut up in the reign of Titus the well-beloved of the human race, and reopens under Victor Emanuel H., who loves all women as well as Titus loved Berenice.—*Traveller.*

Evangelical Lectures on Skepticism and Christianity

BY D. W. HULL.

Radical opinions have gained ground so fast, and people have become liberal so generally, that it has been thought best to form an Evangelical Society to meet the views put forth by the champions of free thought. So it was announced in the Boston dailies, and so we all had expected. I, for one, hailed this as a good omen; for I had nothing to lose and everything to gain in a discussion of these mysteries, and I well knew that "every system that shrinks from investigation openly decrees its own errors." Now that our foe had taken the field, I began to think, after all, they possibly have an inward consciousness that their course is just.

But what was my surprise as I read lecture after lecture comprising the differences between us. "Here," they virtually say, "We have been in error; we see our mistake; you are about half right after all; if we understood each other there would be but little difference between us,"—an invitation, you see, for us to pattern after their magnanimity, and measure off as much truth as they do error. "I'll give up some of my old errors if you will give up some of your truths."

The whole question resolves itself into this: The doctrine of (so-called) Christians are either truths or errors. If they are truths, it would be cowardly indeed for the champions thereof to surrender one half of it, for the sake of reconciling its enemies. For though the whole Evangelical church would be united in the enterprise, it would not change a single truth.

If such is their business, I have little to do with them, for the same disposition that would cause them to compromise their doctrines for the sake of accessions or money, would induce them to barter away their master, if the price was only large enough.

It would be equally as mean in them to compromise error with us (as it would for us to compromise with them) and take away from us those soul-ennobling principles, and give in return worse than nothing—dirt, rags of error, which have always been a curse to humanity.

Gentlemen, you degrade yourselves and insult us by your offer. We are thankful that you have given up some of your errors, but we suspect your motives, and we had rather see you hugging your errors than manifesting your treachery. Go, then, and "tarry at Jericho, till your beards have grown out," and should you then be willing to meet on the common ground of difference between us, marshal out your forces, and we will be found wherever

"The right comes uppermost,
And ever is justice done."

But we will accept no compromise, no terms. If you capitulate, we dictate the terms, which is nothing short of an "unconditional surrender;" and until you get ready to do this, send us no flag of truce. Come, now, show yourselves men! If your doctrines are from heaven, and you are ambassadors from the same court, in heaven's name, don't drag down your country with yourselves. Because if your king should hear of your treachery, he wouldn't like it. And if you thus proceed, heaven will soon be annexed to the United States, as a territorial government, and God will only hold his office, (not as king, but as governor,) by the will and during the pleasure of our President. Already you have made it a petty government, and are doing your best to place it as a ward under the protection of the United States, by trying to manipulate legislation in its favor.

And while we are about the matter, we call your minds to one other mistake; so that, should you revive your lectures another winter, or continue them through the summer, you may in the future avoid it. Whenever you have taken issue with us, you have begged half or two-thirds of the question, and based your arguments on that, throwing in every now and then, assertions of your own, to fill up the evidence—none of which we can admit. It will do very well for the unthinking flock that wait upon your teachings, with

closed eyes and wide open mouth, ready to swallow whatever you may please to drop therein; but your radicals, unfortunately for you, have a prying curiosity, and want to know how you found out that your assertions were true, and they will ask to be introduced to the same evidence that has such a wonderful effect on your faith.

Faith, sirs, "the simple act of believing," is not an element your radical friend can use. Faith, with you, is a primary element, but with him it is a grand result, a converging to a focal point of conclusions drawn from known facts and axioms. You approach what you consider to be truth, with faith. He approaches his faith with that which demonstrates itself to him to be truth, and before you can reach him, you will have to reverse your order of reasoning. It matters not to him that you are a "minister of the Gospel." In his opinion, you are as liable to make mistakes as any one else, and hence, everything must be proven to him.

The Social Evil.

BY JAMES S. PRESCOTT.

"For that which is highly esteemed among men, is abomination in the sight of God."—Luke 16: 15.

America is destined to take the lead in all the reforms of the 19th century—through the power of the invisible, operating through a visible agency, great and mighty things have been accomplished, and still greater things remain to be met and overcome. One writer says, "The following problem of the 'social evil' has got to be discussed in this country at some time, whether we persist in putting it off longer or not." The New York Herald tells us that in that city there are ten thousand prostitutes; of which number eight thousand four hundred and ninety depend upon the wages of sin directly for support. * * Of the three classes of males who frequent houses of ill-fame, the class composed of clerks, fast young men, students, and countrymen, is by far the most numerous. More of the sinning females are farmer's daughters than from any other place of origin. The majority of such women are twenty years of age, and their average life thereafter is set down as five years. Three eighths are American girls,—Massachusetts coming in third as a reservoir of supplies,—five-eighths being foreign girls; the emigrant ship comes into account for their easy debauchery. Of these foreign born prostitutes, the Irish furnish fully one half. But there is a false sentiment of delicacy about this matter which will have to be removed before society is protected by science against the increasing virulence of this wide-spread evil. "The whole question is yet to be overhauled and openly discussed." See *Banner of Light*, April 16, 1870.

We are glad that reformers are beginning to take hold of this subject in earnest, talk it out, and show it up as it actually exists in town and country, and no longer shrink from exposing it in all its forms and phases. The day is come for this problem to be solved; seeming impossibilities belong to the past, and not to the present age of the world; spiritual wickedness in high places can no longer be tolerated. Here we quote again: "The Revolution declares that seventy courtesans were recently taken from New York to Washington, to influence legislation on the Pacific Railroad subsidy; and that \$22,000 was sent to the keepers of infamous houses in Washington, who were to coerce, by threatened exposure, votes on the Indian appropriation bill."

What a comment is this upon the Capital of our great republic. Surely, this reform ought to begin at headquarters. "If the head is sick the whole heart is faint." No wonder reformers heretofore have quailed before the "social evil" when they saw wealth and power arrayed against them; but let them take courage, stand upright! beware of the horizontal position! There is an element coming up in the world that will yet be more than a match for the 'social evil' in high places as well as low. Go on! reformers, you will have help!

(To be continued.)

Man in Genesis and in Geology.

BY GEO. A. SHUFELDT, JR.

(Concluded.)

If the six days were geological epochs, the seventh day was also a like epoch, and *we are living perhaps in the midst of it now*; consequently there can be no command of God, to observe and keep holy any one of the ordinary days, as a day of rest. In this view of the case, the sabbath of the Bible hops out of existence. On the other hand, if the six days of creation were common days, then the seventh day was the same, and the commandment means something. Theology must accept one horn or the other of this dilemma; but the matter is too plain for argument, there is absolutely nothing in it, and the evasion is nothing only that learned ignorance which worships God in a book, and ignores him in his works.

Man in Genesis is but six thousand years old, a child of to-day. In Geology his life and existence can be traced back for a period of nearly a quarter of a million of years, twenty four hundred years, this much has been revealed during the first fifty years of Geological research; how much more then is to come we do not know?

When Adam was placed in the Garden of Eden, the Chinese were building temples and writing the history of their nation for the sixty centuries which had passed. When the first woman was placed by the side of Adam, the Egyptians were raising the grand stone Pyramids five hundred feet in the air.

When Noah had his Universal Deluge this same people were cultivating the valley of the Nile, and never heard of his wonderful flood, or at all events they paid but little attention to its devastations. And the expulsion of a few Hebrew lepers out of Egypt furnishes the ground work for that magnificent fable supposed to have been chronicled by Moses, of the Exodus of more than two millions of souls all fleeing in a single night from the valley of the Nile towards the land of Canaan.

The credulity of the human race on particular subjects is quite wonderful; ordinary works of fiction, or even the tales of Baron Munchausen are readily assigned their true place, and awarded their proper degree of credit; but once throw the mantle of age, mystery and religion, over the most monstrous fables, place the date of their occurrence back a few thousand years, and especially if it be reputed that their relation is inspired by God, and they are swallowed without remorse or compunction by millions of men claiming to be endowed with intelligence and reason; just as children take in the tales from the nursery, grown up men and women take in these tales of antiquity. They will not believe the ordinary phenomena of life occurring to-day under the evidence of their own senses, even the simplest results of natural law, if it happens to be a trifle out of the way of common experience; but you may say that Jonah swallowed the whale, or that Noah preserved six hundred thousand different species of animals and insects in a vessel no larger than the Great Eastern, and with exalted signs and open mouths they imbibe it all as a revelation from God. But by what species of reason or analogy any fact or phenomenon incredible when related of to-day, becomes credible when the date of its occurrence is removed backward a few thousand years, no human reason can explain. The Adam of Genesis is the protoplast of the race, the founder, the father, and the first of mankind; at once the origin and the source of all human beings, white, black, red, yellow and brown; the Negro and the Caucasian, the Malay and the Hottentot, all the species and all the varieties; the grandfather and the grandmother of the entire human family.

Man in geology, in history, and in nature, has no such common origin, he knows no human father, and cannot trace his pedigree back to a common ancestor.

Genesis may assist the unity of the human family, but all history and all science demonstrates this assertion to be untrue and without any founda-

tion in fact. As far, indeed, as we have any history of the race, the distinction and marked difference in the organization of the different species of men were just as well defined four thousand years ago as they are to-day. The discoveries which modern scientific research has made among the antiquities of Egypt have produced no more important results than this: And it is now well determined by the picture history of the Egyptians that the Negro, as well as the red and yellow man, was familiar to them at least seventeen hundred years before the birth of Christ, or more than thirty-five hundred years ago. Undoubted evidences in the shape of paintings and carved images—the age of which is as well authenticated as any such evidences can be—recently exhumed from Egyptian monuments, exhibit the well defined peculiarities of structure as well as the unmistakable color of the Black or Negro race; so that if it were to be conceded that at the time of the Deluge, man had diverged into all of the known types, yet this concession must force the admission that these types were represented in the ark by Noah and his several sons, for there was not a sufficient time after that miraculous occurrence to have produced these rarities at the time when they were represented by the Egyptians. So that in view of these facts, the aphædus of Biblical history will be compelled to admit that Noah was a white man, Ham was a negro, Japhet a yellow man, and so on to the end of the family. A strong argument certainly for the unity of the race and of the paternity of Adam!

To even the superficial student of human anatomy, the marked and striking differences in the structure of the frame in its various types of men is so great as to present at one glance insupportable objections to tracing these types back to a common origin. No one certainly has failed to remark the wide distinction perceptible in the formation of the skull of the negro and the white man, of which it is a very familiar illustration that the facial angle of the negro is such that he can pick a pin from the flat surface of a table with his teeth, while a white man cannot touch it. There are other anatomical variances quite as peculiar as this, which never change, and which never have changed for the period of thirty five hundred years, during which the negro has been known as a distinct and separate type of the human family. And these remarks apply with equal force and pertinacity to all the other spheres of man of which we have any knowledge. The Chinese, the Patagonian, the Esquimaux and the North American Indian, are all individually marked as distinct races of men, and to attempt to trace them all back to the common paternity of one Adam is the supremest act of ignorance and folly, of which even the Biblical theologians were ever guilty, and it could only have been under the necessity of sustaining the assumed infallibility of the Bible that so monstrous a proposition was ever attempted.

Physiologists do not believe it; naturalists do not believe it; nobody believes it. The theologians themselves do not believe that the whole human race, with all their varieties of form, constitution, color, language, habits and peculiarities, have descended from the one perfected man, Adam.

These illustrations might be extended to all kinds and all varieties of animal and vegetable life. There is in fact no material exception to the universal rule, it applies in its fullest force to all created things of which we have any knowledge whatever. Experience, science, knowledge, all demonstrate the one fact of the universality of the law of progress and development; the slow but certain growth of all nature from a less to a more perfect condition of life. Darwin demonstrates its absolute truth. Huxley illustrates it by incontestible facts and rational analogies; and all the thinking men in the higher and more advanced departments of knowledge comprehend the case and follow it to legitimate conclusions. Indeed, so wide-spread is the knowledge on this subject that but few men can be found even within the portals of the church,—sacredly

wedded to fables and traditions,—who do not understand the grand strides which man is making toward the Infinite. As Spiritualists, however, we claim to be in advance of the mere physical philosophers, for we extend the law of progress and development to man's spiritual nature, and carry his growth and progress beyond the confines of this planet, and insist that the same law which marks and governs his life here, extends to and governs his life as a spirit. In other words, that as man never ceases to live, so he never ceases to learn, but that ever marching onward in the great highway of the universe, he keeps step to the music of creation, and in his immortal life bears living testimony to the sublime harmonics of God.

Mr. Thompson may have proven to his own satisfaction that the Man of Genesis and Geology are one and the same, but his shallow reasonings and worn out illustrations will only serve to confirm those in his church who are content to take the *ipse dixit* of a man whose business it is to save souls, *secundum astem*, and who can see but the one pathway which leads to God and salvation.

The Life of Religion.

BY CORA L. V. TAPPAN.

Nations are never great in a day. There is always some revolution, some tempest of passion, some tottering of thrones, or decay of crowns, before a nation can rise to its fullness of prosperity. Then comes its true life. After all the seas of human gore have been swept away, and the mangled corpses of the groaning thousands have been buried; after the soldier has laid down his sword, then peace, love, and liberty, dawn upon his spirit. When men are fighting for religion, it is not religion. When zeal or religious party-spirit prompts them to anathematize another who believes not as they do, it is not the life of religion. When one country wars against another for its religion, then it becomes idolatry and materialism. When religion is dragged, as it were, into all the dark crimes of human existence; when politics, pecuniary matters, commercial embarrassments, all the crimes and all the difficulties which afflict humanity, are brought into religion, then it proves that it is not religion, but mere speculation. And when religion quietly, like the pervading influence of an electric fire, burns steadily and constantly through the soul, business, politics, and all the departments of life are inspired with its fervor. But we have prayed often, if God could permit especial providences, that this one might be given: that men, instead of introducing into their religion all the affairs of earthly life would introduce their religion into those affairs, and make all the actions and elements of existence, religion, holiness, and power.

There is a true life of religion in simplicity, and innocence which is pure, and calm, and holy in its innocence: but manhood is greater, diviner, and holier, which through knowledge has attained to perfectness. The life of religion grows stronger as the man attains to manhood; and when he reaches the fullness of his prime the religious fire burns more divinely and grandly if he has obtained virtue, happiness, and peace.

There is great religion, in true knowledge; there is great life in that religion which demonstrates in each and every department of the soul. How intimately blended are the religion of life and the life of religion! and yet they are as different as the perfume from the flower, the song from the bird, or the light from the sun. One is the effect of which the other is the cause. The life of religion is the cause of the religion of life, and may be called its own creator, for it belongs to Deity. The religion of life is cultivated from this life of religion, and grows up as the flower, from the germ or root, and sheds its perfume on the air: still, it would never live without the life. Remember, then, that the life of religion is the *love* which men have for each other and for Deity, whether it springs up in the form of religious worship or whether it manifests itself in any department of the mind: wherever kindness, affec-

tion, benevolence, charity and justice, are manifested, there is a life of religion; there is some fervor of religious purity, some flame of religious fire, some devotedness of religious feeling; there is something of the love of God.

But man, when he says he loves God, and hates his brother, is a liar; for no man can love God religiously, or otherwise, unless he loves his brother. The life of religion commences within the soul, and goes out to all humanity; binding you all together, and binding your soul to Deity. Unless you love what God has made, or what is the outworking of his image, you love not Deity, and therefore, you are not righteous. Blend the two; make all religion a life, and make all life a religion, until the twain shall be like the blended radiance of two suns, or like the crowning radiance of the rainbow, the one of which is the reflection of the other. Let your loves be blended in the closest sympathy of religion and purity; and whether you have belonged to any church, or united with any sect or creed, or called yourself a Christian, remember that there is no religious life there, unless there is love—there is no love there unless there is life.

Faith.

Thoughts originating from acting as Leader of a Group in the Children's Progressive Lyceum.

BY OLIVER STEVENS.

(Concluded.)

Our will power is in proportion to our faith, and will always operate with the same effect, unless there is some natural law that operates to counteract it. And the law operates the same either mentally or physically. For instance, one man has faith to believe that he can whip another man and wills to do it; the other man has equally strong faith to believe that he cannot do it. They struggle together until both become exhausted, without either getting the better, because one faith just counteracts the other. If, while in the midst of the struggle, either had commenced thinking that the other was too much for him, although his muscular strength was superior to the other's, yet, his faith would diminish, while the other's from noticing the manifestation would increase; and the strength of each would have been effected accordingly. So in a mental operation. Supposing one man has faith to believe that he can put another into the mesmeric state. If the conditions are right, so that there are no counteracting influences, he will probably effect it. But suppose the mesmerizee has equally strong faith to believe that it cannot be done—so long as those conditions exist the mesmeric sleep could not be produced. In consequence of the amount of evidence of spirit power that the Davenports, Wm. Fay, D. D. Hume and many others have had, their faith has become almost unbounded in regard to some of its manifestations, so that when spirits do not respond to their will, they do not think of there being any other cause, than that spirits do not see fit to do it. But when the conditions are right, the act is performed almost as quick as they will it.

The evidence that Dr. Newton has had in healing, or removing disease, has caused his faith to become great, so that by his will power, through faith, many eminent cures have been performed. He has also failed in a great many instances to produce any effect. If he had power to remove the doubts from the minds of his patients he would be able to effect many more and greater cures.

"Jesus could do no mighty work in his own country, and among his own kin," because of their unbelief. But as his fame went abroad it increased (as marvelous stories generally do) until instead of his influence being counteracted by unbelief, their belief probably greatly assisted him; so that he was enabled to do many things that were really marvelous in the views of the people, especially among the ignorant and superstitious. After his death his fame continued to spread and increase until his followers believed him to be the Great God of all creation. Some people have more

of the marvelous than others, which causes them to believe in the wonderful with less evidence, while others require something more positive and tangible. After they had raised Jesus to the highest pitch of their imagination, they seem to have become insane, or mad; and manifested the idea, that they thought they could force others to have faith and believe as they did. And hence they commenced a warfare against "unbelievers," as they termed them. From the same spirit, or a thirst for power, or both combined, they have kept it up ever since. Through bloody wars, martyrdoms, rack, fire, and every other means of torture that their savage cruelty could invent.

And as if to help me to carry out the idea that the same feeling prevails at the present time, an article has just come to my notice published in a Vermont paper, "The Newport Express," of Feb. 15th, 1870, headed "The Council of the Vatican." The article occupies the greater part of two columns, in which the author who only gives the initials L. M. S., goes on to show the fallacy of the expectation that prevails "among intelligent people," that the discordant elements existing in the Ecumenical Council now in session at Rome, will have a tendency to weaken the power of the Catholic Church. He goes on to show the extent of their power. Showing that they outnumber all other Christian denominations by more than two to one. He thinks prejudice "has blinded the eyes of many having the interests of true religion at heart" so they do not see that the support of their belief depends almost entirely upon the Catholic Church, because there is no other denomination that has the means of enforcing their power. He refers to the horrible consequences that would naturally follow if "the bottom should suddenly drop out" of the power that now holds so many of their ignorant uncultivated believers in check. He says the tendency "among the educated and cultivated both in Europe and in our land, is towards that freedom of thought that treads closely upon skepticism and, alas! very often oversteps the narrow boundary that divides them. It is to be feared that Christians fail to appreciate the gigantic strides that Infidelity, in various forms, is making. Sometimes it is Science, sometimes it is Spiritualism, and sometimes it is called by other names." He further says: "The present is well called the era of Christian sympathy and united action among different faiths. Exclusive sects have shown themselves willing to yield something of minor distinctions for the sake of union in the general crusade against unbelief." And after saying many more things in the way of exciting the combativeness of Christians, he asks (in substance) the following questions: "In the imminent contest of the future shall we be found battling against the great Catholic power, or shall we join and battle to the death, its enemy?" He finally suggests the propriety of Christians praying "that the Holy Ghost, in which all good Catholics believe," may help them.

Let them come on with their Holy Ghost. They will find hosts of Spirits ready for the battle, who will ask for no other weapons of warfare than the light of truth, science, reason, and common sense, which has ever been their "Ghost's" worst enemy.

EAST TOLEDO, March, 1870.

Fragments.

BY MRS. EMMA SCARS LEDSHAM.

As it was necessary that, by the mighty convulsions of nature, the inanimate mineral mass composing the earth's surface should be broken up and pulverized, in order to produce the beautiful and varied effects seen in the vegetable kingdom, so was it necessary that the heavy, unvitalized crust surrounding the sphere of mentality be disintegrated by mental emotions, so that thoughts and ideas might spring forth, which are the flowers and fruits of the Spiritual Universe.

And as by the impelling power of new conditions changes and recombinations took place in the vegetable world, resulting in the more perfected organisms of the animal kingdom, so by the irresistible force of new and high impulses, will the mind producing elements, now so fiercely conflicting, be harmonized ere long in a system of individual and universal government, superior to any humanity has yet witnessed.

Our senses are like so many unruly children that are continually seeking self-gratification. They must be constantly held under strict surveillance and restraint, lest, breaking all bounds, they trespass on forbidden territory, and injure themselves and others in their mad pursuit of lawless pastime.

The most arduous conflict man can engage in is the warfare with the selfish instincts of his own mind, when they prompt him to take unfair advantage of the ignorance and weakness of his fellow creatures. They who by determined and persistent efforts, succeed in obtaining a thorough victory over their own and other evil surroundings, will receive in reward a crown of glory more bright and beautiful than thought can conceive of. Battle, then, oh weak-sighted man, not so much with outward foes, as with the more dangerous enemies lying concealed among the thickets of thy own uncultivated nature.

All the good which now blesses humanity has been dearly purchased by labor and suffering.

Correspondence.

My dear Spiritualist:

There is great want of interest in Spiritual Meetings, Lyceums and Conventions at this time, and I wish to know why this is so. I write you these few lines upon the subject, hoping that THE AMERICAN SPIRITUALIST will open its columns for its consideration, and bring to light the hidden cause of the present apathy. We must suppose all Spiritualists are different from the Christians in this, that they are not to be persuaded to attend these meetings and support them by merely telling them it's the only way to get their souls into Heaven, or the only way to escape the torments of Hell. If there are Spiritualists on that plane they are essentially Christians or Pagans, and the person gifted in prayer is the only one we need send them. But the true Spiritualist must be taught to know the truth; not persuaded to believe in creeds.

We want a State Spiritualist Convention in Wisconsin, in June. We had one last June; it was very thinly attended. Spiritualists who had been very active in the cause, passed by and said, "What's the use; I don't see any object in holding the Convention," and other observations of like character. Why is this? Spiritualism as a science needs no organization, like other sciences it rests on facts and reasons. But as a religion, and a moral rule of life, there is a necessity for organizations, to enable us to consult together to make the rules practical. As only a few can assemble in these Conventions, and as we want all the wisdom there is among the Spiritualists, it is very important that all delegates be instructed by their Society to present to the Convention the most important principles in their opinion to be considered in Convention.

As the phenomena of Spiritualism establishes the fact of spirit intercourse beyond question except by the caviler, so reason must establish its usefulness to all who will reason and practice in accordance with the facts, reasons, and observations that have been made. Then a Convention at the present time, in my estimation, should consist of two parts: 1st—The phenomenal facts of spirit intercourse should be given so that persons who have not seen them may have that privilege. 2nd—The delegates should present the wishes of their Societies regarding what they consider most important, to be brought before the Convention. In this way we shall have work cut out for us; and amidst the multitude of counsel there would be safety, and the wisdom of the times, if not of eternity, would be considered. And one great advantage is to be so close upon the understanding of the times as to be understood and appreciated by the living, acting, working people.

The natural foe of every reasoning Spiritualist is the theologian who refuses to open his house of God, to a fair consideration of religious truth. Refuses to give people a chance to use the highest gift of God to man in his own house as he calls it. (Not one of all the hosts of Christian churches is opened for the purpose regularly, that people may reason together.) He is worse than the dog in the manger, for this only snarls and bites to prevent others from coming in to enjoy the food; but the theologian not only does that, but pretends to reason to prove that reason is dangerous. All crimes are committed for want of just reason in the criminal, no matter if he had faith, hope, charity, and partook of the holy sacrament of Christians, all these will not prevent a person from becoming a criminal or insane, but right reason prevents a person from falling into criminal errors or insanity. I would like to pursue this subject further, but your space will not permit it. We want counsel. How can we establish moral and religious truth among the people? How can we induce Spiritualists to take an interest in our Conventions? Tell us ye wise. H. S. BROWN, M. D., 425 Milwaukee Street, Milwaukee, Wis.

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The Editor-in Chief (†) will contribute exclusively to THE AMERICAN SPIRITUALIST.

"RESOLVED, That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us."

A Cataleptic Argument.

Again are we reminded how ably a man may conduct and edit a daily newspaper, and yet what an ignoramus he may be in regard to the plainly demonstrated facts and phenomena, occurring almost daily under his nose, and which, only to those completely blind because they won't see, are evidence stronger than proof from "holy writ," of the incontrovertible truths which the science and philosophy of Spiritualism have established.

We are not at all surprised that the editor of the *Herald*, in a hasty, nervous, "cataleptic" effort, seized his pen and wrote for a heading to an article, "The Cataleptic Origin of Spiritualism." "There," doubtless soliloquized the *Herald* editor, suddenly reclining upon his easy chair, nearly overcome by such mighty mental labor, "I guess I have hit Spiritualism a blow now, which, if it don't harm that any, in the long run, will serve as a relishing 'sop' for those bigoted orthodox who read the *Herald*, for they don't really know any more about Spiritualism than I do, but their prejudice must be fed. But," continues the editor, "I must make a show, whether I know anything about Spiritualism or not, and with another spasmodic, 'cataleptic' effort, he proceeds to tell, with astonishing sagacity, that

The most remarkable and thoughtful paper on the Phenomena of Spiritualism, recently published, is that of Dr. William A. Hammond, published in the *North American Review*.

Now that our friend of the *Herald* has no knowledge of his own to present, he introduces, with evident satisfaction, and not a little bombast, one Hammond, who is represented to possess, if not the sum total of all wisdom upon the subject, such a wonderful degree of information that the simple telling of it will "carry conviction into the minds of many who are halting between two opinions as to the supernatural origin of the so-called Spiritual manifestations."

In that one declaration, the editor of the *Herald* has not only put out his own eyes, but has rendered all testimony from the learned Doctor of Pills and Physic, to every person of common sense, as of the least consequence, and exciting as it must, the generous pity of every Spiritualist, by such an uncalled-for manifestation of egotism and ignorance.

"Supernatural origin of Spiritual manifestations!" Pray, Mr. Editor, or learned Doctor of the "Cataleptic" theory, where did you find, see, hear or know of a single Spiritualist, among the millions of its intelligent believers, that ever claimed "spiritual manifestations" to have a "supernatural origin?"

No Spiritualist ever claimed any such thing, but directly the reverse, that all Spiritual manifestations are not only natural, but that they are so much in harmony with natural law, its force and power, that there occurrence is an utter impossibility, outside of it. No further evidence is needed, of the ignorance of the *Herald* editor and his M.D. oracle, in regard to Spiritualism and Spiritualists; but as is usually the case, "those who know nothing, fear nothing," and "fools rush in where wise men fear to tread." So we are treated to quite a medical dose—almost an emetic—in the senseless attempt to account for the world-wide, singularly intelligent and constantly increasing phenomena, by "Catalepsy," or "nervous disease!"

A portion of the so-called manifestations of spirit power, he puts aside as not worthy of consideration.

Wonderful doctor! wonderful man! wonderful wisdom! How did you happen to live so long, and thus astonish the world by finally telling or writing what everybody knew?

This learned "medicine man" "puts aside a portion of so-called manifestations," including "unfounded stories, self-delusions and tricks of impostors and designing knaves, as not worthy of consideration." What sincere, honest man, with common sense, would not do it? But the intelligent Spiritualist does far better than that. He does not content himself to "put aside a portion" of tricks, fraud and imposture, in the name of Spiritualism, but he puts aside *all* such delusion, and insists upon retaining only the genuine manifestations; and "upon this rock he builds," nor can the combined ignorance, superstition, prejudice and hatred of editors, doctors and ministers, "prevail against it, for it is builded upon a rock"—the immovable granite rock of science and truth!

The *Herald* says:—

"Dr. Hammond has thoroughly studied the causes and phenomena of nervous disorders. He therefore brings to the consideration of the subject, the fruits of years of research and experience in a class of diseases offering phenomena precisely similar to those ascribed to Spiritual agency. Taking up well authenticated cases of mysterious phenomena ascribed to spirit power, and narrating the results of his own experiences in Spiritual seances, and interviews with trance mediums, he parallels them with well-known cases of somnambulism, hysteria and catalepsy, and with instances falling within his own experience as a physician."

In answer to the above egotistical bombast, we have to say that whenever the great and wonderfully wise Dr. Hammond will parallel with nervous disease, one single "well-authenticated" spirit manifestation, claimed as genuine by Spiritualists who we will select to examine such manifestations, we shall be ready to acknowledge, for one, that Spiritualism "is a delusion and a snare." To show how easily such a medical bubble can be pricked, we have only to glance at the position Dr. Hammond takes.

No person who understands much about Spiritualism, and its various phases of manifestation, will fail to bear testimony of that exalted and cultured intelligence manifest through media. Now, does Dr. Hammond, or the *Herald* editor, propose to say that superior or even equal intelligence can be manifest from "nervous disease?" If nervous disease produces ordinary intelligence, it would be well for some people, and especially among the professions, to get nervously diseased at once.

Can "nervous disease" produce a single rap, or the intelligence accompanying it? Will "nervous disease" cause a person to write rapidly, in a hand not at all familiar to them, and also in a foreign language, not one word of which is understood by the medium, but the communication pointed, logical, easily read and explained by one familiar with the language? Will "nervous disease" enable a medium to speak four or five different languages fluently, when the medium themselves can speak or understand but one?

The fact is, nervous disease is weakness, and the doctor or editor who does not know more than to claim it as a cause for manifestation of wonderful intelligence, ought to be allowed a sufficient pension to go to some select school, or be privileged to attend the Children's Lyceum until they learn better.

But here is the conclusion of this Cataleptic argument:—

"Of course the Spiritualists will traverse this theory with the assertion that these and the parallel medical cases on which he relies to prove his position, are alike produced by spirit influence, and they will emphatically deny his assertion that 'no medium has ever yet been lifted into the air by spirits, no one has ever read unknown writing through a closed envelope, no one has ever lifted tables or chairs but by natural agencies, no one has ever been tied or untied by spirits, no one has ever heard the knock of a spirit, and no one has ever spoken through the power of a spirit other than his own.'"

We congratulate the *Herald* on finding a man with whom to tickle the prejudice and superstitions of many of its readers, while we are not surprised that even "Mr. Hammond himself despairs of converting a believing Spiritualist to his theory," and would suggest to the editor of the *Herald* that if he really desires

information upon the subject of Spiritualism, he will do well to consult some one else besides a religious or medical bigot.

Woman and Science.

In the *Radical* for March and April, an article appears under the above title from the pen of J. Stahl Patterson, breaking entirely new ground, and testifying to his merits as a positivist, and a lucid, unprejudiced thinker. Mr. Patterson has brought profound research to the investigation of the question of Woman's Position and Rights. He treats his subject positively, and in a purely scientific manner. He applies the theory of Darwin, wherein he is entirely original; and we believe incontestably correct. While he is free from the sentimentality and cheap gallantry which characterizes the Tilton school of Woman's Rights enthusiasts, he grants all the rights demanded. It would be injustice to make limited quotations, as we should be compelled to do; but some of the concluding paragraphs will better allow of such use.

"With regard to the education derived from the exercise of political rights, it may be asked: Can we, as a political body, afford to extend the suffrage to woman, when, from her previous habits of life, she is little qualified for its intelligent exercise?"

"This would open a large field to discussion upon which we do not propose to enter. If the protest is valid against woman suffrage, it was more valid still against negro suffrage. It must be confessed, moreover, that a large portion of white men cast the ballot with little knowledge of what they are doing. Those women who are asking for suffrage would be able to exercise it with far more discrimination than the vast majority of white men are at present capable of doing."

"It is true, that, by admitting woman to the franchise, we bring into active politics a still larger proportion than we now have of elements that are capricious and unsteady; but having admitted the Negro, we have not shown ourselves to be much afraid of danger from the liberal and gratuitous gift of the ballot. We have in this instance evinced a confidence in the stability of our institutions, which it would ill become us to lay aside when woman knocks for admission."

Able as are the articles of the *Radical*, we regard this as one of its best. It is not often we find the abstract truths of science brought to the solution of social questions, and this instance, therefore, becomes the more pleasing.

The One-Lecture System.

We are confident that not one of our lecturers is disposed to dodge personal responsibility, or to lessen the speed of our progress. A more self-sacrificing class never lived. Poor, weary, persecuted, they still work on! still battle with the enemy, still endure with a patience that knows no wavering.

But, good friends, who support our heavenly gospel, is it wisely practical to act on the principle of the intermittent spring—suddenly overflow and suddenly dry up? As we are now organized and conditioned, the lecturing work is an overstrain of every nerve, on all sides. The excitement is up to white heat—the soul down in the pocket is squeezed out like a partially wet sponge, to hang up and dry for another occasion! There must be a sensation, else no drawing of the ark of the New Covenant! Must not the people be electrified? The lecturer—poor brother or sister—ready to be offered—must be fresh every time—all sunshine—all vigorous—all nerve—must address the masses with tremendous energy, twice on this key-note of sensation. If there is a Lyceum, he must be there and set that on fire. So the people must in this case have three meetings for Sunday! Is it any wonder the people and children get satiated, weary and discouraged? The result of this nervous strain is just what we are all experiencing—a sudden reaction from seeming prosperity. Gormandizing and then starving, produces a spiritual catalepsy.

We need more deliberation, calmer reasoning, self-poised complacency, of thought and speech, and action and life.

One lecture per Sunday well put together, sound in philosophy, child-like in spirit, pure and sweetly sunny in inspiration, well seasoned with the salt of good common sense, well digested by the congregation, will, we earnestly believe, inaugurate a more satisfactory and staple system of labor amongst us, and, in the long run, develop us in orderly spiritual character. "Be ye temperate in all things."

The Universe Explains.

We are glad to find in the *Universe* of April 16th, even at this late day, a definition of its position on the social question, and though not directly, yet in part, an answer to the plain and pointed question which we asked the *Universe* over six months ago.

The reason of our writing the article in this paper Nov. 6th,—in which that question is asked—was because the *Universe* assailed, editorially, a resolution which had then, with others, been recently unanimously adopted by the Ohio State Convention of Spiritualists—which resolution declared:—

“Resolved,—That liberty is not license; that Spiritualism truly lived, tends to correct all excesses and abuses which relate to social life; that everything which recognizes what is commonly called ‘free-love’ or ‘free-lust,’ we most emphatically repudiate; and we regard all assertions of the existing sympathy between it and Spiritualism, as gross calumnies.”

To the above unmistakable and plainly defined position of the Spiritualists of Ohio, the *Universe* responded editorially in its issue of Oct. 16th, 1869:

“Spiritualists, at their public gatherings, seem demon-bent upon some definition of ‘position’ on the social questions of the day, and often make bad work, all being not yet fully relieved of old fashioned prejudices, or seeming to think it incumbent upon them to ‘protect Spiritualism’ from the damaging radicalism of its advocates. In the resolutions of the recent Ohio State Convention, published elsewhere, is one ‘gotten up’ for one of the above reasons; but we fail to see that it is any more lucid or explicit than some adopted by other bodies, which have usually failed to enlighten anybody. It is unfortunate that, where the views of the authors of these ‘platforms’ are not vague and indefinite, they feel induced—as is done by some of the Spiritualist lecturers—to adopt forms of expression that conceal their real ideas, or are susceptible of various interpretations, intended to convey one idea to one person and a different one to another.”

It was in answer to such declarations as the above, not “sentiments expressed by contributors,” but an editorial, representing as we supposed, and as every body would naturally understand, from its position in the editorial columns, the views of its Editor, that we enquired—“What are the real ideas of the editor or editors of the *Universe* on the social questions of the day, and especially that finding such explicit definition in the above resolution? What are your views? Do you believe in the Monogamic System of Marriage?—One man for one woman, both for each and each for for both, and that only?”

At that time the *Universe* had but two editors, that the public knew anything about—its present able editor and proprietor, Mr. H. F. N. Lewis, as Editor-in-chief, and Mr. J. M. Peebles as Associate Editor. The well known views of Mr. Peebles, strongly inclining to pure and unadulterated “Shakerism,” precluded the possibility of attributing such sentiments to him.

If not representing Mr. Peeble’s views—and we are enabled from a most happy, intimate, personal acquaintance with him, to say that they do not,—it would be but natural to attribute the sentiment and production of the article to the other editor, Mr. Lewis. Such, we think, must have been the general impression. It was ours; and found in our mind some little reason for confirmation, in the fact that months passed by without even a reference to the subject in the columns of the *Universe*, the result of which is so plainly stated by its editor, in his recent “needed explanation,” saying “the entire weight of opposition attaching to the most demoralizing and offensive theories, hinted at, or supposed to be hinted at, is thrown upon us.” Just so. That’s right. We are glad “the entire weight of opprobriumism” was thrown on the editor of that journal. He deserved it until he defined his position. He has done so. We are happy at last to know where to find the *Universe* on this all-important subject. The *Universe* is an ably conducted paper—capable of doing much good—and when its clarion tones ring out in favor of radical reform, we are happy to know it will hereafter give no uncertain sound upon this subject. ||

On dit, that Father Hyacinthe has turned Protestant, that he will take charge of a Lutheran church, and that he will take a wife to take charge of himself. We hope he’ll follow Doctor Luther’s example, if he is about to marry, and marry a nun.

Spiritualism in Boston.

Mrs. Emma Hardinge’s series of lectures in Music Hall, during April, proved to be the most popular and successful of any during the whole course.

The affirmations of what Spiritualism had taught and accomplished in morals, in literature, in medicine, in religion, and in science, was one of the most eloquent and truest statements, vindicating the practical blessings of Spiritualism, that we ever heard. While her analysis of the Bible, even after Prof. Denton, in his exhaustive manner, had made it his text for several discourses, was most refreshingly original and profound. So thoroughly radical was it, that not an uncertain note was heard throughout its entire length.

By public request, her last lecture was on America Free, or American Religions Enslaved—it being a partial repetition of the one she delivered in Washington last winter, at the solicitation of many distinguished friends. On this occasion, however, it was adapted to the atmosphere of a Boston audience, which her earnestness, her evident sincerity, wonderful command of language and native quality of thought, fairly enchained. Gen. Banks, who was present, is reported to have said that, it was the finest speech of the kind he ever heard.

Mrs. Hardinge’s manner has greatly improved of late. Her subdued action, while it impresses one with much reserved power, increases the good effect, and renders her speech more agreeable and memorable. B

Unavoidable Delay.

We were necessarily delayed in issuing the previous number of our paper as well as this issue, because of a failure upon the part of the Cleveland Paper Company to make paper for us upon the time agreed, and so that we could get the SPIRITUALIST printed in season to reach subscribers with its usual promptness and regularity. While it is doubtless an annoyance to subscribers, not to receive their paper regularly, we beg our readers to remember that the greater annoyance and trouble is ours, making us as it does, nearly double the work, besides an additional expense of fifteen or twenty dollars each number delayed. Therefore friends, be assured, that when the SPIRITUALIST is behind its regular time in visiting you, it is not our fault. ||

Emma Hardinge in Northern Ohio.

This gifted lady and brilliant speaker will spend the months of August, September, and two Sundays in October, in Northern Ohio. Certainly the justly earned fame of Miss Hardinge as a speaker will be sufficient to call every Spiritualist to her meetings as hearers, who shall hear of her coming. Mrs. Hardinge will speak during August at several places in the country, where the friends, who cannot otherwise hear her, anxiously bespeak her presence. During the Sundays of September and two first of Oct., she will occupy the rostrum at Lyceum Hall, Cleveland. We hope to be able to give her full appointments in Ohio, next number of the paper. ||

The Lecture entitled MAN, considered in his essential Being and Destiny, delivered in Cleveland, O., March 20th, 1870, by Thomas Barlow, has been published in pamphlet form, and a copy has been handed us. The discourse is full of the results of thought and investigation, and as gratifying in perusal as profitable in hearing. §

Dr. Abraham Pierce, No. 2 Hollis Place, Boston, still continues his successful career as a Healing Medium. His history for the past eighteen years, commencing with an entrancement of more than twenty days, is a marvel and a wonder. It illustrates that they who will be true to their inspiration of integrity and honor shall not fail of real triumph. Long may the doctor remain to serve humanity before he is needed in the line of promotion. §

College students have a legend of a mechanical and perhaps sleepy parson at morning prayers, who prayed that “the inefficient may be made efficient, the intemperate temperate, and the industrious dustrious.”

JESUS—MYTH, MAN OR GOD?—J. M. Peebles has in press a work with the above title. It is issued by a London publishing house. We hope the author will secure its immediate republication in this country. It is startlingly radical. †

THE WESTERN RURAL ANNUAL, Chicago, published by H. N. F. Lewis, Office Western Rural; pp. 143, 12mo; price 25c. This Year Book is essentially Western, and that means practical, and should be on the centre-table of every farmer in the West. It would be difficult to compress in 144 pages more interesting information. It embraces a great variety of useful matter upon various pursuits and industries connected with agriculture in the West. It contains also a very complete and comprehensive list of Implement Manufacturers, dealers in agricultural implements, nurserymen, seedsmen, florists, stock-breeders, etc. †

THE MEDIUM AND DAYBREAK—Is a new weekly sheet, devoted to the History, Phenomena, Philosophy, and Teachings of Spiritualism. It is published in London (Eng.), by James Burns, who is also publisher of Human Nature, a monthly journal of kindred character.

The first issue of *The Medium*, bearing date London, April 8th, has reached us. The many friends of Bro. Peebles will be glad to learn that he is speaking in London on Sunday evenings, with great acceptance, to large and attentive audiences, and that arrangements are being made by the friends there to have him engaged as a regular speaker. An interesting feature of his lectures is the freedom with which his audiences publicly question him, and his prompt, happy and satisfactory replies.

We also notice that our friend Jesse B. H. Shepard, the wonderful male soprano singing medium, who has lately arrived there from Paris, is creating quite a furore among the friends, not less with his rare musical talents than with his other varied mediumistic gifts.

Mr. Howe, who has also arrived in London, where he is to give a number of readings, attended one of Mr. Shepard’s musical seances on the evening of Wednesday, April 6th. Just now there seems to be a sort of revival in London concerning Spiritualistic matters, which will no doubt be somewhat accelerated by the arrival of Dr. J. R. Newton, the famous magnetic Healer. He predicates his claims on his general success. B

“THE CHRIST IDEA IN HISTORY.”—This volume among the series now being given to the world by Hudson Tuttle ranks among the highest of his already famed literary efforts, and as an acquisition to that kind of literature so much needed to-day, and of which this author seems to have an inexhaustible fount, will be held by every thoughtful reader and thinker, as second to none that have come from the press. Like the “God Idea,” and other writings of Tuttle, it is clear meat all the way through, and no hungry soul can rise up from its perusal without the pleasing satisfaction that they have been fed. We wish every human being could read it. Published by Adams & Co., Boston, is an assurance that the work is neat, substantial, good style, good paper,—bound in cloth. Price \$1.25, postage 16c. For sale at the American Spiritualist office, 47 Prospect street. ||

Obituary.

Passed to spirit-life from Benton Harbor, Mich., Mrs. Miranda Antisdale, wife of S. G. Antisdale, on Sunday, May 1st, 11 p. m., aged 36 years. She had formerly lived at Chagrin Falls, Ohio, which place she left only a few days previous for her new home in Mich. She was a firm Spiritualist, and being conscious almost until the spirit left the body, she frequently expressed herself as having no fear of the great change she was approaching, and was willing to go. She summoned to her bedside her family, with all the calmness and confidence of a person about to start on a journey, with the full expectation of returning to the loved ones left behind, and affectionately bid them “good-by,” giving her two children—boys aged 11 and 17—some excellent advice, and saying to them:—“If there is any such thing as coming back, my boys, I shall come back to you; and if I can’t I shall be as well off as others.” From the time she knew that her hour for change was near, she was happy. Said the spirit of her father was there to greet her and conduct her to the Summer Land. How beautiful and joyous such an exit from the worn-out, dull prison house of clay. Funeral Service took place at Chagrin Falls, Wednesday, May 4th, A. A. Wheelock, of Cleveland, officiating, when a large circle of relatives and friends attended, to manifest for the dear departed, the friendship and love that knows no change. ||

E. S. Wheeler is giving a course of Sunday Lectures at Norwalk, Ohio, following Cephas B. Lyman, whose discourses there gave great satisfaction to many. Friend C. Haughton gave a number of months of his time to speaking there before the visit of Friend Lyman. The society in that place though not large in numbers, is strong in its purpose and happy in its business like way of harmoniously managing their affairs as an organized body. We recommend their sensible example to some larger places and older societies.

Closing Lyceum Song.

BY EMMA TUTTLE.

Our hearts are bound together,
A chain of chalice blooms,
Waving the dew of heaven,
And rich in sweet perfumes.
The skill of angel fingers
Combined the circlet fair,
And bade us be Love's lilies
The dusky Earth shall wear.

We love our march and music,
Our banners bright unfurled,
Our lessons and our teachers,
And all the great wide world.
Our souls behold God's goodness
And blossom into prayer—
Prayer which shall speak in actions
Of kindness everywhere.

We meet with glances sparkling,
To touch the skirts of truth,
And plant the germs of wisdom,
Along the banks of youth.
The brightly-tinted roses
Will bless us bye-and-bye
And our glad souls will wear them
Through death in victory.

We part, and may each member,
Wherever he may go.
Work for the poor and sinful,
But keep as pure as snow!
Our confidence is boundless,
For though we walk with men,
Angels will watch and guide us
Until we meet again.

DIALOGUES AND RECITATIONS

FOR

CHILDREN'S LYCEUMS.

BY MRS. LOUISA SHEPARD.

SPIRITUALISM.

Charley.—Uncle, what is Spiritualism; what is its object and its use?

Uncle.—It is to bring mortals into communion with higher intelligence, from whom they may receive wisdom and instruction on every subject pertaining to man's happiness and well being.

Charley.—Will that elevate humanity?

Uncle.—Its influence is to raise humanity from its present plane of ignorance, selfishness and sensuality, to a more heavenly one of intelligence and Spirituality.

Charley.—What does Spiritualism embrace?

Uncle.—The whole domain of mind, in this life and also in spirit life.

Charley.—Is it a philosophy?

Uncle.—Yes, it explains the attributes of Deity, the beautiful order and harmony of everything in nature, and the relation existing between those on earth, and those in spirit life.

Charley.—Does Spiritualism teach us that we are immortal?

Uncle.—Yes, and from no other source have we positive proof of eternal life. Spiritualism teaches that by the law of growth,—not of grace—good works—not high sounding professions—is our divine nature unfolded and what the true relation of the spirit is to the physical.

Charley.—Is present Spiritualism like Bible Spiritualism?

Uncle.—It is the same in principle, but differing somewhat in manifestation; though in the main the phenomena are the same. It has an Infinite Spirit of Goodness, and spirit messengers to bring it into the world, and infuse its principles into the spirit of man. It arouses inquiry; refers all things to reason, rather than blind faith; and utterly discarding miracles, shows that all spirit manifestation is in harmony with the natural law of cause and effect.

Charley.—If there is communication between spirits in the form and those that have left it, what evidence have we of it?

Uncle.—There are two kinds of evidence in Spiritualism. The external and the internal. One who has received both, cannot, will not, doubt its truth. Might as well doubt his own existence.

Charley.—How can we know when we have received the internal evidence, as you call it?

Uncle.—By the soul's intuitions, or what is more properly called the process of inductive reasoning. It is the highest form of knowledge.

Charley.—Should we receive all that comes to us as truth?

Uncle.—No! we ought not to receive anything as incontrovertibly true, until we have demonstrated it to be such, no matter from what source it comes.

Charley.—How can we distinguish the false from the true?

Uncle.—Only by the exercise of that God-like power, reason; with which mankind are happily endowed.

Charley.—Is it the mission of those that come from the spirit-land to teach mankind new truths and to break the shackles of error?

Uncle.—Yes! and it is indeed a glorious mission, to aid in bringing the sunlight of truth into bigoted minds, thereby dispelling the darkness of error, causing its gloomy cells to radiate with truth's practical teaching, as an emanation from the divine mind.

Charley.—Should that teach us to love our friends and enemies?

Uncle.—Yes! did you ever try to love an enemy exactly as you do a friend? That you could not do. Nor is it required; but to feel no ill-will, no revenge, and be willing to do them a kindly act whenever it is in our power, is what is meant by loving our enemies.

Charley.—Can we always do this?

Uncle.—Each one is capable of doing this, when hatred and prejudice is removed from their minds.

Charley.—Should we condemn others if they do not think as we do?

Uncle.—By no means. Condemn not others if they do not think as you do, or see with your eyes, as each must receive the truth when presented according to their understanding of it; else it is not received.

Charley.—Should we not, then, be patient one with another?

Uncle.—Yes; and remember that the soul of him who has received the largest amount of truth, will manifest the largest charity.

(To be continued.)

MODERN SPIRITUALISM.

(Concluded from Page 113.)

Looking back into the past, twenty-two years, we see the inquirer for truth, with careworn brow and anxious countenance, standing upon the shore of that mystical stream which forms the boundary between time and eternity. One by one the bright and beautiful of earth are forced to embark upon its turbid waters, to be lost perhaps forever from his sight. Hope has whispered of a land of beauty on the other side, but he dare not trust those whisperings, as Despair tells him that the cold waters of oblivion roll over all who embark upon their dark currents, and that they sink in their unfathomable depth to rise no more. Filled with emotions of gloom and sadness, he turns his thoughtful eyes upward, and pours forth his earnest prayer for light, and the burden of his prayer is, "Oh, God, what is beyond? Leave me no longer in uncertainty and doubt." Then a holy calm comes over his soul, and the voice from within bids him listen, and as the billows intermit their plaintive murmurs, sounds low and gentle, like the ripple of the waves on the other shore fall upon his ear; hardly daring to trust his senses, he listens to these sounds, when lo! he sees through the heavy fogs which rest eternally upon the cold and sluggish flood, a dim light; gradually it approaches, growing brighter and brighter, and suddenly the form of a loved friend, in all its celestial beauty, bursts upon his enraptured vision, and from angelic lips he hears the cheering words, "My earthly friend, walk no more in gloom and sadness; those for whom you mourn have not been

buried beneath yon dark waters, but live in a land of joy and beauty on the other side. Fear not to embark when thy summons comes. God doeth all things well, and his children, the objects of his love and mercy, are all safely transported; publish to the world these happy tidings, let the sorrowful be comforted and the mourner be glad."

I know there are many so wrapped up and wholly engrossed in the material things of earth, that they think very lightly of the Spiritual philosophy for accomplishing this great work of demonstrating the undying nature of the human soul; they have neither time nor disposition to contemplate things pertaining to them as immortal beings. And indeed, were it not for the demonstrations of Spiritualism, their own lives, their groveling avariciousness and sensuality, and their seeming lack of adaptation to anything superior to the fleeting things of time, would be to use almost a conclusive argument that they had no souls; and they may thank Spiritualism for proving to the world the falsity of such a conclusion, and furnishing a microscope, which being applied to them, proves that they too, have souls.

You who have amassed a large share of this world's goods, into whose laps fickle fortune has poured her treasures with a lavish hand, and who have enough and to spare, remember that there are poor, sorrow-stricken ones, who have not been so highly favored, whose path through life has been a devious one, whose burden has been grievous; that often, as they are toiling up their uneven way, overcome by the scorching rays of the summer's sun, or the blighting blasts of the winter's cold, they falter and pray to be relieved; but on they must struggle, and the blood that marks their footprints, and the perspiration that moistens their patient faces, contribute to drop more wealth into your plethoric coffers. They in common with you, hope for that great boon, human happiness; they cannot find it in this world, but Spiritualism tells them there is rest on the other side, and happiness for them when life's journey is o'er. You whose opportunities have been abundant, whose fortunes have been propitious, who have been enabled to store the mind with knowledge, and sitting at the feet of the Gamaliels of the past, learn from them such wisdom as they had to give, grow not overbearing, be not too much puffed up with your own conceit and look down with contempt upon a system of philosophy, or religion, that has not yet received the open support of the fashionable world; remember there are others with minds as capable and aspiring as yours, who hunger and thirst after knowledge, but who have not been able to obtain it; those who have so many cares pressing upon them that they can scarcely find time to think; those who also have to toil early and late, to keep together the bodies and souls of others dependent upon them. Poverty, hunger, want and sorrow have not eliminated all aspiration from their natures, but there are times when they realize the possibilities within them, and though aware they are but weak, and small in the estimation of the world, they instinctively feel that they shall one day be great, and that the longings of their capacious immortal souls shall one day be gratified. Spiritualism bids them be of good cheer, and holds out the beacon of hope; and when their earth work is done, and they shall put on the garments of immortality, as they enter upon a higher and diviner life, angels shall swing back the pearly gates, and admit them to those spacious temples "eternal in the heavens," where they may bathe in the light of truth and knowledge, and drink in from the ever flowing fountains of divine inspiration that wisdom, compared with which all earthly wisdom is of slight significance.

Then scorn not, ye great and wise ones of earth, who have "laid up treasures where moth and rust doth corrupt, and thieves break through and steal," and seek to cast contempt on a system that offers such grand hopes of a future destiny to those whose earth-life has been full of sorrow, and who are waiting patiently for the time when life shall be to them a reality. Scoff not at this grand religion of humanity, yet in its inception, but rather hope that its blessings may be extended, until all weary ones of earth, whose life efforts have been wrecked and stranded upon these inhospitable shores may be comforted by its cheering assurances.

Spiritualism is opening to the mind of man a broader field of investigation, causing him to look deeper into the past and present, and giving him a more thorough and comprehensive knowledge of himself, his surroundings, his duties, and his manifold relations. By the light which the Spiritual philosophy has shed upon the world, he is enabled to explain many of the seeming mysteries of the past, and understand the various phenomena which have astonished those of former generations; taking away that holy and superstitious fear that has too long kept the world in ignorance, it permits him to approach Nature's great domain to study the lessons there written, with no fear that she may demonstrate something to his senses calculated to shake his faith in a system that he *hopes* is true, and whose infallibility he fears to doubt, because it offers to him some slight chance of a future life. But now he has a religion that fears not the investigations of science, but blends, unites with, and becomes a part of true science, by which it is sustained and strengthened. The Spiritual philosophy, but in its infancy, is shedding over the minds of men a light never before emanated by any system known to the world. It is revealing to them the harmonious workings of nature, the awful significance and grandeur of life, the principal of infinite power and goodness pervading infinitude of space; causing them to stand awe-stricken before the manifestations of Divine creative power, and awakening their higher faculties to that exalted reverence which is the only true worship of Deity. While the creed-bound disciples of a decaying theology regard the human reason as deceptive, and the manifold voices of nature as the syren songs of evil spirits to lure men to destruction, the true disciple of harmonial philosophy finds that nature contains for his ardent longings the broadest and most beautiful fields of investigation; and determined to do his own thinking, emancipated from the thralldom of priestly rule, he dare investigate all subjects in the domains of science, philosophy and religion. He follows the train of endless causation into the past, and traces the processes by which the things of the present have developed from the rudiments of earlier ages, in conformity with the law of eternal progression. He goes to the old rocks of earth in search of wealth far superior to that sought by the miner, and upon their everlasting tablets he reads the true record of past creations. He unfolds the majestic scrolls of natural history and studies their divine revelations. He sees in everything, from the smallest atom to worlds, suns and planetary systems that roll in harmony through boundless space, the uniform operation of nature's laws, and a beautiful manifestation of infinite power, wisdom and love, and he needs no other manifestation of that power to arouse his reverence. His expanded intellect is enabled to appreciate the truths in all Bibles and sacred writings, and comprehend the beautiful and sublime utterances of the seers and inspired minds of the past, and in the diadem which he is weaving together for the adornment of his immortal mind, they are set as pearls and gems of the most exceeding brilliancy. In the light, then, of the Spiritual philosophy, properly understood, science with her demonstrations and true revelation walk hand in hand, philosophy becomes religious, and religion stands forth a beautiful and divine philosophy. The souls of men are casting off the swaddling clothes of a past theology, and, putting on the garments of manhood they are emerging from the darkness of superstition and fear, and walking out into the light of truth that is spreading its effulgence upon our pathway, and is destined in time to bathe the whole earth in glory.

The mission of true Spiritualism is not only to diffuse happiness and intelligence among men, but to make them better in a moral point of view. It is demonstrating that man, as a moral being, is governed by certain fixed moral laws, uniform in their action; that no sin can be forgiven until the soul has paid the uttermost farthing of the penalty, and been thoroughly purified by the fires of suffering and remorse. It teaches that man is advanced by the exercise of his noblest faculties, and that we cannot do good to others without bringing to ourselves the greater good, nor evil to others without bringing to ourselves the greater evil. It holds up to us the only true Saviour from sin and misery—knowledge; bids us understand ourselves, and the laws which govern us as physical, intellectual, moral and spiritual beings, and live in the closest conformity to them. It deals not so much with effects as with causes, and by striking at many of the fashionable errors and follies of life, seeks to purify the source, that the stream may be pure. It tears away the false mask which society wears, that men may see and remove the hideous deformities. For eighteen centuries Christianity has been endeavoring to save men, and as the great mass of humanity has floated down the stream of time, it has rescued one here and one there; the Spiritual philosophy shows to men a greater salvation; salvation physically, morally and spiritually, and demonstrates that observance of law is alone obedience to God.

Spiritualism is teaching another great truth, which is, that all the members of the human family are so intimately related, and so mutually dependent on each other, that by the law of sympathy, the misery or joy of one member affects to a certain extent his fellows in a corresponding manner; that the happiness of the mass depends, in a certain sense, upon

the happiness of each individual, and the condition of each individual upon the condition of the mass. Recognizing this important fact, it will be the instigator of future reforms, and its mission will be to improve the social and political institutions of the earth. Many of them, which we regard as defective, are but the natural outgrowths of popular religious teachings. In the corruption of political systems, governments are run in the interests of the few, and become oppressive to the many, instead of securing the greatest good to the greatest number. A few monopolists, into whose hands has flowed the stream of wealth and power, control nearly everything, and cast grievous burdens on the toiling masses; and when they have more funds than they can conveniently use for their own purposes, they build magnificent churches, in the shadow of whose spires the needy and suffering famish for the necessities of life. From these and other causes spring the wretchedness and misery we see around us. The social and political institutions of men are ever capable of improvement; rapid progress has been made, in this respect, within the past few years, but there is still work to be done. Already are the leaders of popular theology jealous of the liberty enjoyed by the people, and we see them endeavoring to obtain a more perfect sway over the consciences of men by attempts to control the educational interests of the country, to frighten the people with threats and denunciations, and to engraft upon the constitution of our nation a recognition of their God, Bible and creed. They are in earnest, their resources are ample, and their efforts must be resisted.

In the great struggles yet to come for the elevation of humanity, I believe that despised Spiritualism, teaching the universal brotherhood of men, will be found in the first ranks, the most potent enemy of monopolizing tyranny and priestly power.

Great results often spring from apparently simple causes. Many of you recollect the time when the abolitionists were more unpopular than the spiritualists of to-day. Let me ask you to look back a short distance on the road we have been travelling.

When that monstrous giant vampire, American slavery, which for centuries had rested upon its haunches, growing plethoric as with its fiendish power, it sucked vitality from human life and fattened on human sorrow, slowly rose up from its lazy, recumbent position, and laid its frightful hand upon the throat of the American nation, it little knew that for years, a destructive deadly poison had caused great festering, cankering sores to grow through to the bone-marrow of its ponderous limbs, and slowly cut their way towards its very vitals, and it needed but a sainted Abraham Lincoln and his trusty supporters, in violation of the Constitution of the United States, but in accordance with the constitution of nature, and the All-wise laws of Almighty God, to raise the arm of right and truth against it, and, relaxing its hold, it fell amidst the rapturous plaudits and loud hosannas of men and angels, a mass of rotten, corrupt putrefaction into the yawning gulf of hell.

And when the powers of superstition and intolerance shall loom up, threatening to destroy liberality of sentiment and effort for reform, their supporters will then find that the little societies of Spiritualists scattered over the land, mad you say, but with a wondrous "method in their madness," the despised associations of free-thinkers and honest men who dare brave the reproaches of bigotry, the few lyceums where happy children chant their songs of freedom, have all been silently undermining the foundations of their gigantic edifice, founded upon selfishness and wrong, and too late will they see the great tide of public opinion, like a mighty river, rushing through the crevices thus made, and hear like deafening peals of thunder, the fall of the ponderous pillars and structure above, into a just and merited perdition.

Thus have we endeavored to hastily consider a few of the benefits resulting from the Spiritual philosophy.

Nearly nineteen hundred years ago, in an obscure eastern hamlet, a child was born of poor parents, in the midst of wretchedness and want; growing up, amidst the most unpretending surroundings, he displayed the elements of a beautiful character and gave promise of future usefulness. Manhood comes upon him, and he is found engaged in the contemplation of important subjects, and the doing of good works. Gathering around him a chosen band of faithful followers, he starts out on his seemingly unpretending mission. With a large heart full of charity and love for his fellow men, he endeavors with every opportunity, which circumstances offer, to give them of the light which he has received, and lead them in the paths of virtue and peace; possessing an organism of fine and sensitive texture, at times he soars far away from the things around him, and communes with the angelic hosts of supernal realms. With a nature full of sympathy, and understanding the laws governing the relations of soul with soul, he imparts to the suffering of the power which is showered upon him, and in obedience to law, their diseases vanish and they are made whole. With a love of justice and right which glorified his character, he rebukes in scathing terms the hypocrisy of the rulers and their oppression of the people. But his cause is *unpopular*; he is spurned by the self-righteous Pharisees and the learned of his day; jealous of the in-

fluence he wields over the masses, stung to madness by his truthful utterance of denunciation, the popular leaders of his time could endure his presence no longer, and spread their slanders thick and fast. Undaunted by their opposition, he pursues his course until the strong hand of the law is laid upon him, and on the cross of Calvary he yields up his life, and seals, with his blood, his devotion to truth. Few in numbers and weak in influence, his disciples, animated by his noble example, follow in his course, for a long time the objects of bitter persecution; but the truth he taught could not be suppressed, and the influence he left increased and grew until its persecutors became its supporters, and in obedience to law, the unpopular cause of one age becomes the popular cause of a succeeding age. Losing sight of many of his precepts, and corrupting others, they build the institution of Christianity upon the remnants of his teachings, as they were handed down from one generation to another, and now its influence extends over the civilized world. On each anniversary of the day that marked his humble birth, scenes of festivity and joy abound throughout christendom, nations deck themselves in holiday attire, and glad hosannas are sung in praise of one of truth's noblest martyrs.

Twenty-two years ago to-day, in a humble mansion, commenced a series of phenomena, and occurred the advent of a philosophy of a most important nature, similar in many respects to the dispensation inaugurated by Jesus of Nazareth, and the angelic hosts who ministered through him; it came to bring light and truth to a skeptical and materialistic world, who had lost sight of the most valuable precepts of the reputed founder of this system. A few short years elapse, and, struggling against unbelief and the popular opinions of the age, it works with unprecedented rapidity, and extends its influence throughout the civilized world; supported at first by the obscure, it gradually brings into its ranks men of position and profound learning, and despite of opposition, its influence is seen in the popular literature of the day, and felt in all departments of human life and thought. And who shall say that the time will not come, when men who celebrate the advent of the dispensation of the Spirit of Love, inaugurated by Jesus of Nazareth, will celebrate, as universally, the advent of this last dispensation of spiritual power, which Jesus foretold should come at a later age of the world, as the spirit of truth.

Nearly a century ago was enacted in the land we now inhabit, scenes that will ever be memorable in the history of the world's progress. Upon a continent new to the civilized portion of the earth, with its vast resources locked up in its forests, mountains, hills and valleys, dwelt a mixed population composed of men who had left the crowded habitations of the Old World to find broader fields and breathe purer atmosphere, and the descendants of the sturdy characters, who had been driven by oppression from the homes of their ancestors. But they were not to escape from the influence of tyranny. Conscious of their strength, those who controlled the destinies of the Old World reached out to grasp the New. Patiently the early inhabitants submitted to the exactions of their transatlantic rulers, until their demands became so exorbitant, and their oppressive weight so heavy, that murmurs of complaint arose, the forerunners of conflict as the low sounds of rumbling thunder heard in the distance, foretell the approaching storm. The world had grown and humanity had reached a point in their unfoldment, when a new and startling experiment was to be tried. At length the wise men of the land, and the old heroes of unimpeachable integrity, met together, to consult for the interests of a young and oppressed people, and after cautious deliberation, they published to the world that memorable document, the Declaration of Independence, in which they proclaimed the broad assertion, that men were entitled to certain inalienable rights, among which were life, liberty and the pursuit of happiness. And now, behold how men revere that memorable occasion that gave birth to our nation! On each recurring anniversary of the day when the issuing of that declaration of human rights was the challenge shaken by freemen in the faces of tyrants, people forget their daily avocations, engage in scenes of festivity and gladness, and as the sweet strains of martial music are wafted out upon the air, the multitudes become so exuberant with love of country and patriotic sentiment, that they call into requisition, to assist their expression, the clear tongues of bells, and the ringing throats and belching mouths of cannon.

But men have, from time immemorial, been subjected to a different species of oppression, but no less injurious to interests or destructive of happiness than that exercised by those who sit enthroned in the halls of state. The power of priestcraft has been exerted to lead men into subjection, to stifle their reason, to prohibit the unfoldment of their intellects, and keep them in blind obedience to those who have arrogantly constituted themselves sole rulers in the domains of religion and spirituality. As the kings and law-makers of earth have ever sought to wield unlimited power over the lives, property and personal liberty of the people, so have other usurpers sought to exercise the same jurisdiction over their souls, their consciences, and the exercise of their God-given faculties. Man needed a moral and religious enfranchisement, and to-day we celebrate the advent of a philosophy and religion that have

published to the world another Declaration of Independence, which also declares and demonstrates that men are entitled to certain unalienable rights, among which are life, liberty and the pursuit of happiness,—the right to life—undying, immortal life—the right to liberty of thought and conscience, liberty for the full and perfect exercise of the reasoning and spiritual faculties unrestrained by the arbitrary edicts of any class of men; the right to the pursuit of happiness, as moral, intellectual and spiritual beings, in the various avenues through which the soul may walk in this world and in the beautiful spheres of the next, with no limits and bounds set up by self-constituted teachers. As we then celebrate the political declaration of independence, and enfranchisement from arbitrary laws and foreign tyrants let us celebrate the *moral and spiritual declaration of independence*, and our escape from the blighting influence of sectarian creeds and a designing priesthood.

In a few weeks another holiday, Easter Sunday, will be reached in the Christian calendar. On that day flowers will deck the altars of Christian shrines, and glad anthems of praise swell through their vaulted domes in commemoration of the resurrection of Jesus of Nazareth. It is well. But to-day we celebrate a more glorious Easter. We commemorate not the triumph of one man over death, but the triumph of universal humanity. For as the pure soul of Jesus parted with its earthly tenement and soared to spheres on high, so shall every member of the human family, great and small, old and young, finally put on immortal garments, and joyfully exclaim: "O Death! where is thy sting! O Grave! where is thy victory?"

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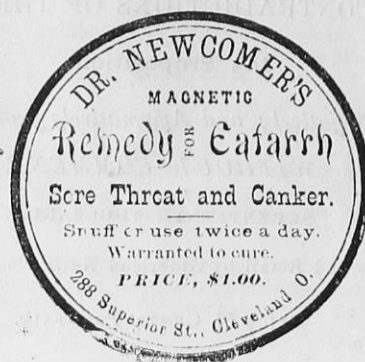
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Leave Cleveland,	5.00	8.15	2.30	4.05			7.35
Arrive Toledo,	10.10	12.40	7.45		11.55		
" Detroit,		4.20	11.20				
" Jackson,		4.10	11.15				
" Kalamazoo		7.55	8.00				
" Grand Rapids,		11.00	11.30				
" Chicago,		10.20	6.50				
	P. M.	A. M.					A. M.

EASTWARD.

	Atlantic Express	Day Express	Cincinnati Express	Conneaut Accommodation	Spec. N. Y. Express
	A. M.	A. M.	P. M.	P. M.	P. M.
Leave Cleveland,	7.45	11.30	4.00	4.15	9.35
Arrive Erie,	10.55	2.55	7.05		12.40
" Dunkirk,	12.30	4.55	9.00		2.20
" Buffalo,	1.55	6.30	10.30		3.40
" New York,	7.00	1.00	4.00		8.00
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	A. M.	P. M.	P. M.		P. M.

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TRAINS WESTWARD.

Leave Boston 5.00 a. m.	8.30 a. m.	3.00 p. m.	9.00 p. m.
" N. York 8.00 a. m.	10.30 a. m.	6.30 p. m.	11.00 p. m.
" Buffalo 1.00 a. m.	6.15 a. m.	12.00 noon	8.45 p. m.
Arr. Cle'nd 7.50 a. m.	2.05 p. m.	7.15 p. m.	4.45 a. m.

TRAINS EASTWARD

Leave Chicago 8.20 a. m.	5.05 p. m.	9.20 p. m.
" G. Rp'ds 6.15 a. m.		4.00 p. m.
" Jackson 1.30 p. m.		7.00 a. m.
" Detroit 2.00 p. m.	10.40 p. m.	7.00 a. m.
Arr. Cleve'd 9.20 p. m.	7.15 a. m.	11.20 a. m.
		3.30 p. m.

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We have reason to believe that there will be laboring men in heaven; and also a number of negroes, Esquimaux, and Terra del Fuegians, and Arabs, and a few Indians, and possibly some Spaniards and Portuguese. All things are possible with God. We shall have all these sorts of people in heaven; but alas! in getting them we shall lose the society of Dr. Talmage, which is to say, we shall lose the company of one who could give more real "tone" to celestial society than any other contribution Brooklyn could furnish. And what would eternal happiness be without the Doctor? Blissful, unquestionably—we know that well enough—but would it be *distingue* would it be *recherche* without him? St. Matthew without stockings or sandals; St. Jerome bareheaded, and with a coarse brown blanket robe dragging on the ground; St. Sebastian with scarcely any raiment at all—these we shall see, and should enjoy seeing them; but would we not miss a spiketailed coat and kids, and turn away regretfully, and say to men of the Orient, "These are well enough, but you ought to see Talmage, of Brooklyn." I fear me that in the better world we shall not even have Dr. Talmage's "good Christian friend." For if he were sitting under the glory of the Throne, and the keeper of the

(Concluded on Page 15.)

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Mr. WM. H. HERNDON, of Springfield, Ill., for 20 years the law partner and intimate friend of President Lincoln, contributes to the Index for April 2 an exceedingly interesting and valuable article, giving a full account of Mr. LINCOLN'S RELIGIOUS VIEWS—to be followed by another, explaining his Philosophy, as connected with his religion.

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(Concluded from Page 14.)

keys admitted a Benjamin Franklin, or other laboring man, that "friend" with his fine natural powers, infinitely augmented by emancipation from hampering flesh, would detect him with a single sniff, and immediately take his hat and ask to be excused.

To all outward seeming, the Rev. T. De Witt Talmage is of the same material used in the construction of his early predecessors in the ministry; and yet one feels there must be a difference somewhere between him and the Savior's first disciples. It may be because here, in the nineteenth century, Dr. T. had advantages which Paul and Peter, and the others could not and did not have. There was a lack of polish about them, and a looseness of etiquette, and a want of exclusiveness, which one cannot help noticing. They healed the very beggars, and held intercourse with people of a villainous odor every day. If the subject of these remarks had been chosen among the original Twelve Apostles, he would not have associated with the rest because he could not have stood the fishy smell of some of his comrades, who came from around the Sea of Galilee. He would have resigned his commission with some such remark as he makes in the extract quoted above: "Master, if Thou art going to kill the church thus with bad smells, I will have nothing to do with this work of evangelization." He is a disciple, and makes that remark to the Master, the only difference is that he makes it in the nineteenth instead of the first century.

Is there a choir in Mr. T.'s church? And does it never occur that they have no better manners than to sing that hymn which is so suggestive of laborers and mechanics:

Son of the carpenter! receive
This humble work of mine!

Now, can it be possible that in a handful of centuries Christian character has fallen away from an imposing heroism that scorned even the stake, the cross and the axe, to a poor little effeminacy that withers and wilts under an unsavory smell? We are not prepared to believe so, the reverend Doctor and his friend to the contrary, notwithstanding.—*Galaxy for May.*

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BY C. FANNIE ALLYN.

Truth is triumphant, its presence is near,
Hail to its music, its melody clear,
Earth brings its welcome the sweet song to hear.

Ages of past times told of its reign,
Moving and marching the whole world to gain;
Evening, and midnight, and morn told its power,
Ringing its praises in mountain and bower.
Infidels heard it, and caught up its lore,
Christians have furnished a part of its store;
And now victor-crowned we welcome it home,
Never away from our earth-haunts to roam.

Sing ye, oh Art, thy glorious strain,
Raise ye, oh Science, its beautiful reign!
Inward and outward, beneath and above,
Reach out thy anthems for Truth's richest love.
In deed and in form each soul lends its aid;
Thus, while its colors may die, not or fade,
Up with thy emblems, while shadows may lurk,
"AMERICAN SPIRITUALIST," on to thy work.
Long be thy life-throbs, and joyful thy stay,
In pleasure and beauty, holding thy way;
Send thou thy folds, North, South, East and West—
Truth for thy pilot, and thou shalt be blest.

Little Deeds.

BY MRS. E. B. BROWNING.

Let us be content, in work,
To do the thing we can, and not presume
To fret because it's little. 'Twill employ
Seven men, they say, to make a perfect pin.
Whomakes the head consents to miss the point;
Who makes the point agrees to leave the head;
And if a man should cry, "I want a pin,
And I must make it straightway, head and point,"
His wisdom is not worth the pin he wants.

Mr. Peebles in Yorkshire.

On Monday morning, March 14th, we met Mr. Peebles at the Great Northern Railway, en route for Halifax, where he has had a most successful course of lectures. The friends of Spiritualism in that town are thoroughly active and in earnest, as all Yorkshire men are when they take up a good thing. They accordingly hired the finest public hall in the town—the Mechanics' Hall—for Mr. Peebles' lectures, charged 1s., 6d., and 3d. for admission, Sunday, 2d. The meetings were small to begin with, and it is an immensely large hall, but the interest increased, and much excitement was created by the free discussion and questions answered by the lecturer each night. It is reported that five clergymen were present on one evening and three on another, one of whom had the good breeding and "Christian" charity to call the lecturer an "infidel" to his face. The consequence of all this is that the committee have cleared their expenses, with something over, and everybody is extremely pleased except the "devil and the orthodox."

Spiritualism has attained a position in Yorkshire which is not dreamed of by the people of the south. The Sunday meetings at Halifax are held in a nice snug hall capable of seating 300, has a fine organ and some one that can play on it. Similar good news hail from Keighley. Mr. Weatherhead is building a handsome hall at his own expense, and this ancient head-quarters of Progress seems determined to maintain its supremacy.

We rejoice in the success that attends the labors of our friend Mr. Peebles. No man can more fully deserve it. We require such a speaker and mediator between truth and the people amongst us at all times. Those who desire a visit from him should make arrangements without delay.—*Human Nature.*

AN ANSWER TO PRAYER.—A little boy of Provincetown, four years old, very anxious for a drum, the evening preceding Christmas Eve, on going to bed, made the following prayer: "Now I lay me down to sleep, I want a drum, 'I pray the Lord,' I want a drum, my soul to keep, and if I should die before I wake, I want a drum. His prayer was answered.

The McFarland Trial.

We find in that outspoken and sterling paper, the *N. Y. Independent*, such a fitting rebuke to Mr. Chas. Spencer, counsel for the murderer, McFarland, in his wanton and shameless attack upon the reputation of respectable citizens, under the plea of devotion to his client, that we publish it entire. Mr. Spencer may be a lawyer or a shyster, but can he be an honorable man, to cowardly entrench himself behind a legal, official position, and defiantly hurl the poisoned javelins of slander at the spotless reputation of worthy men and women? ||

MR. CHARLES SPENCER'S CRIME.

It has never been our editorial habit to comment on the trials of criminals, or to fill our columns with the proceedings of courts. In the Richardson case we have said from the beginning, and still say, "Let the law take its due course." But there have been certain extraordinary exhibitions in the court room during this exciting trial, which seem not only to justify but to demand a stinging rebuke from the press—a rebuke which, we are sorry to say, has not yet been sufficiently made. We refer to the unpardonable course of the counsel for the defence, in attempting to blacken the reputations of certain persons the latchet of whose shoes these lawyers are unworthy to unloose. Among these calumniated persons are the Rev. Henry Ward Beecher, the Rev. O. B. Frothingham, Mrs. Lucia G. Calhoun, (now Mrs. Runkle), and a few others whom we need not name. We have known Mr. Charles Spencer for many years, and never once suspected him of being either the social, intellectual or moral peer of any of these persons. If the frankness of this statement seems uncalled for, let us say that when a lawyer makes in open court, and as no necessary part of his case, but as a wholly gratuitous insult, such an accusation as Mr. Spencer made against Mrs. Calhoun, it is time for public opinion to brand the act as infamous. We will not quote his evil words. As they never ought to have been spoken, they shall not be here repeated. Mrs. Calhoun, to all who have ever known her, is a lady whose good name is so far above suspicion, that Mr. Spencer can never climb high enough to touch it with a stain. We protest against the moral murder which this man and his legal associates have been allowed by an unrestraining court to attempt on the reputations of some of the very noblest citizens of these adjacent cities. We have nothing to say against a lawyer's proper professional zeal in his client's behalf. A man on trial for his life deserves the best activities of the ablest counsel. But we demand that the judges of courts shall compel advocates to pay a decent regard to the amenities of civilized life. We are not living in Pompeii. Obscenity is not the universal fashion of the city. Vulgarity is not the common staple of talk in our New York streets. Lechery is not a dominant habit of a majority of our fellow citizens. Nevertheless, judging from Mr. Spencer's vile epithets uttered in the court-room, a stranger would suppose that New York was a lazaret, and that its chief citizens were melting away their morals in the consuming heats of unnamable lusts. We do not hesitate to say that the attack on Mrs. Calhoun was as great a piece of baseness as was ever perpetrated by any lawyer in any court—yes, even by a Tomb's trickster in a Tombs trial. And, if the theory of the defence be just, that the husband is the fit avenger of the wife's honor, and is not only to be pardoned but applauded, for shooting whomsoever assails it—we would like to know why, on this theory, Mr. Runkle would not have been justified in shooting Mr. Spencer in the very act of uttering his defaming speech? In the midst of the general silence of the press on the subject, we wish to say, in the most public manner possible, that Mr. Spencer's conduct towards Mrs. Calhoun was an outrage on public decency, and that until he makes a public apology for it, he must forever be regarded as that worst of all cowards—the assassin of a lady's name.—*The Independent.*

Progress.

Under this caption the editor of the *Boston Commonwealth* (one of the best papers published in all New England, and deserving of ten times its present circulation,) incidentally alluded in his last week's issue, to the effect which the promulgation of our philosophy has had upon the thought of the age touching the reality of future existence. This reference is all the more candid coming from one who claims to be no Spiritualist.

Once we laid our loved ones in the ground doubtful of the issue. The theory of immortal life was very vague to most persons. It was not an experimental fact. Twenty-two years ago the Spiritualists inaugurated an era. The pioneers, though not born in a manger, had to cut their way through seas of persecution and ignominy. Their effect is visible in every gathering and publication. They have altered those even whom they have not convinced. We have no dead—all are alive either in their old or improved garments. The late tribute in Washington to one of their leaders is a notch by the way, and a hint, far from obscure, of what may be.

Christian Preachers in N. Y. City.

We call attention of Prof. Craft and other Christian bigots like him, who with little regard for truth and honesty, are constantly peddling out the vile slander, that "Spiritualism and Spiritualists lead to immorality," to the following current newspaper item, evidently showing that some of the leaders of their boasted Christianity have a decided tendency in their practice, to "loosening the morals" of even such a sink of iniquity as the city of New York: ||

There is in this city a preacher named Smyth, who calls himself a Presbyterian, and who seems ready to resort to any means to secure an audience. On a recent Sunday he gave his views of marriage and divorce, charging an editor of a daily journal (Mr. Greeley) with "loosening the morals" of Albert D. Richardson. His sermon was evidently a reflection of the high-toned morality of the *Sun*, whose report concludes as follows:

"After he had finished the sermon, Smyth called together the six reporters who were present, and asked them to take some refreshment. Then he led them to a well-known liquor and refreshment saloon on the avenue near by, and they passed in by the private door. Beefsteaks and oysters having been ordered, Smyth turned to the reporters and asked them what they would drink. Their orders having been given, he himself requested the barkeeper to 'give him some of the same.' This turned out to be gin and milk, of the former of which liquids his reverence took five fingers, swallowing the dose with evident relish. The viands having been disposed of all arose to leave; and Mr. Smyth, turning to the barkeeper, carelessly requested him to 'hang that up.' The barkeeper, who seemed to know him, said, 'All right!' and the party passed out and separated."—*N. Y. Independent.*

Indians in Washington, D. C.

On the morning after Mrs. Tappan's lecture at Masonic Temple, in this city, upon "Moke-ta-va-ta, or the Nation and its Wards," the Indians who attended, representatives of the Cherokees, Choctaws, Chickasaws and Creeks, met in council, drew up and adopted the following resolutions:

Resolved, That we have listened with deep interest and emotions of gratitude to the lecture of Mrs. Cora L. V. Tappan, delivered last evening at the Masonic Temple, on "Moke-ta-va-ta," and hereby tender her our heartfelt thanks for her true and elegant portraiture of Indian character and Indian wrongs.

Resolved, That while we are constrained to differ with her in relation to the blessings to our people anticipated from citizenship in the United States, we nevertheless recognize throughout her lecture the genuineness of her sentiments of friendship and benevolence, and in her gentle boldness, the very heroism of purity and truth.

Resolved further, That her eloquence seemed an angel-voiced warning from the pure realm of woman's heart to the worldly-minded and politic statesmen of this great nation; that rectitude is the foundation of all true greatness; that there is a Divinity which shapes the destinies of communities and of races as well as of individuals and that JEHOVAH IS THE GOD OF NATIONS.

(Signed by Lewis Downing, principal chief of Cherokee Nation; L. P. Davis, Arick Scaper, Samuel Smith, C. A. Vaun; Cherokee delegation; Peter P. Pythelin, delegate from Choctaw Nation; G. W. Stidman, delegate from Creek Nation; Holmes Colbert, delegate from Chickasaw Nation.)